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ARABIAN NIGHTS, VOL. I.

LIGHT OF PRINCE AGIB, THE THIRD "ALMUTAZ."

London Published by Longman & Co Dec 1 1810

THE
ARABIAN NIGHTS
ENTERTAINMENTS,

CAREFULLY REVISED, AND OCCASIONALLY CORRECTED

From the Arabic.

TO WHICH IS ADDED,

A SELECTION OF NEW TALES,

Now first translated from the Arabic Originals.

ALSO,

AN INTRODUCTION AND NOTES,

ILLUSTRATIVE OF THE

RELIGION, MANNERS AND CUSTOMS, OF THE MAHUMMEDANS.

BY JONATHAN SCOTT, LL.D. OXFORD.

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WITH ENGRAVINGS FROM PAINTINGS BY SMIRKE.

IN SIX VOLUMES.

VOL. I.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN,
PATERNOSTER-ROW.

1811.

**T. DAVISON Lombard-street,
Whitefriars, London.**

PREFACE.

THE existence in the Arabic language of the tales entitled One Thousand and One Nights has been so fully established on the evidence of oriental travellers and scholars, such as colonel Capper, Mr. Dallaway, the late meritorious Dr. Russell, and others of our own countrymen, not to mention many respectable foreigners, that any further testimony to prove what can no longer be doubted is become unnecessary. Of the stories translated by M. Galland, Dr. Russell procured copies of a considerable portion of the original during his residence at Aleppo; and most of the tales are known to exist among the Arabic manuscripts in the Vatican, the royal library of France, the British Museum, our universities, and in private collections. Of the

copy brought to Europe by Mr. E. Wortley Montague, which was lately purchased by the curators for the use of the Bodleian, a particular account will be given in the Appendix to these volumes.

It would be needless to enlarge on the estimation in which the stories of the 1001 Nights are held in those countries where they are known in their original language, as presenting true pictures of oriental opinions, habits, and manners. This is a fact fully ascertained by many who have visited the Moosulmaun dominions in Asia, Africa, and Turkey in Europe; where, in the retirement of the haram, in the coffee-houses and streets of cities, in the camps of the armies, and the crowded caravans, these, and similar tales strung upon the same thread of connection, are eagerly listened to by the auditors of the professional story-teller, who gives them life by his delivery and action, with the same applausive attention that is paid by Europeans to the dramatic readings of a favourite actor.

Dr. Russell in his History of Aleppo, a work which for its fidelity of information cannot be too much praised, gives us the following account

of oriental story-telling. "The recitation of eastern fables and tales partakes somewhat of a dramatic performance; it is not merely a simple narrative; the story is animated by the manner and action of the speaker. A variety of other story-books besides the Arabian Nights Entertainments (which under that title are little known at Aleppo) furnish materials for the storyteller, who, by combining the incidents of the different tales, and varying the catastrophe of such as he has related before, gives them an air of novelty even to persons who at first imagine they are listening to tales with which they are acquainted. He recites walking to and fro in the middle of the coffee-room, stopping only now and then, when the expression requires some emphatical attitude. He is commonly heard with great attention; and not unfrequently in the midst of some interesting adventure, when the expectation of his audience is raised to the highest pitch, he breaks off abruptly, and makes his escape from the room, leaving both his hero or heroine and his audience in the utmost embarrassment. Those who happen to be near the door endeavour to detain him, insisting on the story being finished before he departs; but he

always makes his retreat good: and the auditors suspending their curiosity are induced to return at the same hour next day to hear the sequel. He no sooner has made his exit, than the company in separate parties fall a disputing about the characters of the drama, or the event of the unfinished adventure. The controversy by degrees becomes serious, and opposite opinions are maintained with no less warmth than if the fate of the city depended on the decision." Mr. Dallaway in his description of Constantinople gives a similar account of the story-tellers of that capital, adding, " That they are sometimes engaged by government to treat on politics, and to reconcile the people to any recent measure of the sultan and vizier." He further says, " Much of the romantic air which pervades the domestic habits of the persons described in the Arabian Nights Entertainments, particularly in inferior life, will be observed in passing through the streets of this city; and we receive with additional pleasure a remembrance of the delight with which we at first perused them in finding them authentic portraits of oriental nations."

In the East Indies the bhaut, or family bard, is employed to recite the legendary tale of re-

igion, or the exploits of himself and his ancestors, by the Hindoo raja and the man of family; and the story-teller diverts alike the idolater, the follower of Mahummud, and the curious Christian. The editor entertained for some time in Bengal one of the latter character in his service; and found his narratives not only amusing, but conducive to the acquirement of some knowledge of the Hindoostanee tongue, the history, customs and manners of the country. His recitations were often delivered in the manner described by Dr. Russell, and sometimes sitting; but being a domestic servant, he never left off unless desired, or until he had concluded his tale. The heroes of his stories were chiefly rajas, sultans, and other personages of Hindoostan; nor do I recollect that he ever delivered a tale as from the Arabian Nights, though the incidents of some bore a similarity; but it is very probable that the 1001 Nights were known to the nukkauls or story-tellers of Dhely, and the provincial capitals during the prosperity of the Mogul empire, as fragments of them have been procured at Moorshudabad, the metropolis of Bengal. One of these is in the possession of the editor, who in the year 1800 published the

translation of such part of it as had not been given by M. Galland, in whose manuscript it probably did not appear; for the copies of the 1001 Nights, shortly after the introductory story of the sultan's bloody vow, and his marriage with the accomplished daughter of his vizier, differ both in the arrangement and contents of the tales. Of this variation more will be seen in the remarks on Mr. Wortley Montague's manuscript, and Dr. Russell's letters relative to the copy procured by him at Aleppo, inserted in the Appendix.

M Galland informs us in his dedicatory epistle, that he obtained from Syria four volumes of the 1001 Nights, being all that were sent him; and in the preface to his translation we are told, that "the Arabic original consists of thirty-six parts, of which his first volume is only *the first*: that the name of the author of so great a work is not known, but probably it is not by one hand; for how can we suppose that one man alone could possess an imagination fertile enough to invent so many ingenious fictions?"

Judging from the above observations, the variation of contents and arrangement between Dr. Russell's copy, Mr. Montague's, the frag-

ment procured in Bengal, and Galland, the editor is inclined to believe that the original Arabian Nights consisted of a far smaller number than the 1001 in thirty-six parts; and that upon the original stock various novelists of the Moosulmaun world have engrafted their performances. Hence no two copies procured in different kingdoms or provinces will probably be found to accord, but each to vary as the popular tales of this or that country have been added to the original portion. Of the copies in the Paris library M. de Sacy writes thus to Dr. White, who was so obliging, at the editor's request, as to trouble him on the subject. "Our MSS. of the 1001 Nights are very incomplete. The story of Sindbad exists not in them. It seems that Galland has frequently inserted in his translation stories extracted from other works. I have, however, been assured that Sindbad's story was really found in a manuscript of the 1001 Nights brought by some one from Egypt."

In an unbound and unnumbered MS. in the Christ-church library at Oxford, the editor saw and read the story of Sindbad, from which M. Galland's translation varies in no material point; but this MS. has a prefatory invocation, as if a

work of itself, and is not mentioned as belonging to the Nights, though probably it was inserted in M. Galland's copy. It contains also three short anecdotes, besides the story of Sindbad.

In the same library are also the following manuscripts of portions of the 1001 Nights.

C. 20. contains the introduction and tales, to the conclusion of the story of the Three Apples, in the same order as given by Galland. Next follows the story of Noor ad Deen Ali, and Buddir ad Deen Hassan, which does not appear till the fourth volume of M. Galland's translation. To this succeed the adventures of Hunchback, &c. to the conclusion of the Barber's Sixth Brother as in Galland; who, however, between this and the Three Apples has given the voyages of Sindbad, which may have been thus arranged in his copy.

C. 21. is described as containing the eighth section of the 1001 Nights. Some leaves are wanting after the first page, and the number of the nights is not mentioned. The MS. commences with a continuation of the adventures of Ummir bin Naomaun, his consort Aberwezeh, and the princess Nozut al Zummaun; but they are not

concluded in the volume, which is in small quarto, of considerable thickness. This tale does not appear in Galland's, neither in Dr. Russell's copy, in that of Mr. Wortley Montague, or in the fragment procured in Bengal by the editor.

The MS. in the British Museum the editor has not seen: in the catalogue it is described as a folio, containing part of the 1001 Nights.

So long ago as the year 1800 the editor began to translate from the copy of the 1001 Nights, procured in the east by Mr. Wortley Montague; which at the sale of his numerous oriental manuscripts became the property of the reverend and truly learned professor White of Oxford. That gentleman, at my earnest request, was so obliging as to relinquish his purchase to me, under a promise that in case of my being desirous of parting with the volumes they should be first offered to the curators of the Bodleian; in which library they have accordingly been since deposited, with a table of their contents and some few remarks, which it is hoped will not prove wholly unacceptable to orientalists, whom curiosity may prompt to an inspection of the manuscripts.

The editor had originally intended to have translated the whole of the above-mentioned copy; but on comparing the version of such of the tales as appear in M. Galland with the Arabic, it was found in general so faithfully to accord, that, *essentially*, a repetition of the labours of that able orientalist could have produced little, if any, novelty for the gratification of public curiosity, and therefore the task was abandoned.

The stanzas, elegies, and other poetical quotations which so frequently occur in the original M. Galland has indeed omitted; but such omission (at least in the humble opinion of the editor) is not to be regretted; for he thinks, that to the European reader their insertion would have been an intolerable interruption to the narrative.

To understand or relish the superabundant metaphor of oriental poetry, without some previous acquaintance with the objects on which it is founded, is impossible; and the attention of any reader but that of an enthusiastic orientalist would soon become weary of consulting the multifarious notes and comments which must necessarily (to render it at all intelligible) accompany the translation of such a mass of

rhyme as is contained in the 1001 Nights; nor could these notes often be made so clear and explanatory as to convey to persons who have not visited eastern countries a satisfactory conception of the figurative text. To tales already so voluminous a translation of the poetry would, by the general reader,* certainly be felt as a burdensome accompaniment; since, if in rhyme, it must unavoidably swell into paraphrase, in which originality must be often obscured, if not lost. Metre will not bear the fetters of faithful translation; and the parodies, even cautiously extended, would occupy at least as many volumes as the tales themselves; to which in European estimation the editor apprehends that they would not appear either as an illustration or improvement.

The poetry of the 1001 Nights is, however, not the composition of the authors of the tales, but a series of quotations from most of the Arabian bards, of whose works, good and bad, it affords a general specimen. From the copy in the Bodleian a well chosen selection might perhaps be acceptable; but the poetical orientalist should, to deal fairly with his reader, prefix to each version a prose translation as literal as possible: having then the substance of

the original before him, oriental ideas and imagery could be distinguished from European addition, and the peruser would be enabled to allot to the author and his parodist each their due share of praise. Even the brilliant efforts of sir William Jones and professor Carlyle would not have been ill accompanied by prose translations. In their elegant parodies, what in the text filled only a few lines is frequently drawn out into very many; which, however beautiful and improving on the original thoughts, occasion them to be scarcely discernible even by an orientalist.

Mr. Hole in his ingenious remarks on the Arabian Nights says, he was told by gentlemen conversant in oriental literature, that the tale abounds not only with poetical passages but moral reflections, of which in M. Galland's translation scarcely a vestige remains; so that from the incidents alone no proper conceptions can be entertained of those flights of poetry or elegancies of diction which adorned the original, and render it an object of national admiration.

That the original abounds in flights of poetry is true; but, as before observed, they are not the composition of the authors of the tales, and

would to the European reader have been wearisome digressions from the narratives, instead of being considered as illustrative improvements to them. As for elegance of diction it is nowhere aimed at; nor but very seldom do any moral reflections appear in the 1001 Nights. The whole of the tales are delivered in the plain, unornamented language of familiar conversation, adapted to the comprehension of the vulgar, such as was used by the story-tellers, who were most probably their inventors, and long their traditional preservers: from their delivery, in all likelihood, and in their unstudied phrases, they were at length committed to writing.

Having relinquished the design of retranslating such tales as are given by M. Galland, the original of which appeared in Mr. Montague's MSS., the editor began upon the remainder; but vexatious indeed was his disappointment as an orientalist, who had fancied that in seven volumes of Arabic copy of the 1001 Nights he possessed a treasure which would amply repay the labour of research, on discovering upon perusal that far the greater part of them was unfit to appear in an English dress. Very many of the tales are both immoral and indecent in the construction; and of others the

incidents are too meager and puerile to interest a European reader of any taste, however they might have been, and still may be, admired by the enshrined beauties of sacred harems, the auditors of an oriental coffee-house, or the assemblage of a camp or caravan, as a pleasing relaxation from care or fatigue. Among the whole he judged those only *at all* worth translation which form the sixth volume of this edition; M. Galland had already selected all the best. When finished, the tales appeared too few for a separate publication, and were laid by for the private perusal of the translator's friends, who expressed curiosity to read them. At length Messrs. Longman and Co. wishing to print a new edition of Galland, with some alteration of style and elucidatory notes, applied to the editor, who undertook the revision, &c., when it was judged that his translation might be acceptable as an addition to the work. How usefully he may have succeeded in his endeavours to illustrate the labours of the very able French orientalist by notes, also in his own version of the Arabic, the reader will judge. For the reasons already offered the poetical quotations inserted in the original have been omitted.

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INTRODUCTION.

THE incidents and machinery of the 1001 Nights being for the most part founded upon the religious tenets, superstitious opinions, customs, laws, and domestic habits of the followers of Mahummud, the Editor of these volumes has concluded, that a summary description of them may not prove unacceptable to most of their readers, as it is presumed they will not generally be persons who may have paid much attention to such subjects. A brief account of the ground-work of the superstructure will enable such to judge of its general fidelity, and possibly may render the tales more interestingly amusing. Without some previous information in the mythology of the ancients, how partially understood, and, consequently, how little relished would be the writers of Greece and Rome! From a consideration that they may be useful to others, the oriental scholar and reader of general research will liberally excuse what to them must otherwise appear as redun-

dant pages; for the Editor does not affect to offer much that can be novel to learned curiosity.

Of the religion of the Mahummedans, their various sects, superstitious traditions and chimeras, the very learned and modest Sale, in the preliminary discourse to his most faithful translation of the Koraun, has given a detail never to be exceeded in authenticity; and of their domestic habits, customs, and character, the late much lamented, unassuming and learned Dr. Patrick Russell has, in his *Natural History of Aleppo*, presented more accurate and minute delineations than are to be found in the works of most, if not all, eastern travellers. His observations were made gradually during the course of a long residence among the people he describes, nor has he ever permitted his imagination to give fanciful colouring to his portraits of men and things at the expence of judgment and truth. His knowledge of their language and professional estimation as a physician, procured him that intimacy of acquaintance which few Europeans have had opportunities of forming with respectable Mahummedans.

In the following summary account of the Moosulmauns, as also in the notes to the tales, the Editor has not scrupled to make a free use of the works of the abovementioned faithful writers. He has also borrowed from the *Asiatic Annual Register*, which

contains much interesting information upon oriental subjects.

OF THE MAHUMMEDAN RELIGION.

THE Mahummedans in belief are deists, being instructed by the Koraun that God has no participator in his divine nature. Mahummud having borrowed the doctrines of his imposture partly from the religious code of the ancient Persians and Arabians, and also of the Jews and the Christians, some articles of faith belonging to the creeds of each are rendered incumbent upon the faith of his followers.

Besides the unity of the godhead, they believe in the administration of good angels; in the malevolent opposition of Satan to the will of God, and his enmity to mankind. They are taught also to believe in the existence of a subordinate order of spirits named Jin or Genii created of fire, who propagate their species and are subject to death, capable of future salvation or damnation, according to their faith and good or bad lives, whence Mahummud pretended that his mission was for the purpose of converting genii as well as mankind. The ancient Persians affirmed, and by most oriental nations it is credited, that these genii inhabited the world before the creation of Adam, but falling at length into general corruption, they were driven

into the mountainous region of Caucasus, where they were finally reduced by Tahmuras, one of the ancient kings of Persia. These beings are of various denominations. Some are termed Genii, others Peries, some Deo, Dio, or Giants, others Ghole, tucween, &c. &c. and have various offices and qualities assigned them in the fabulous legends and heroic poems and romances of the East, of which, as well as of the 1001 Nights, they form the most considerable part of the machinery.

The Mahummedan tradition respecting genii corresponds with that of the Jews concerning a sort of dæmons named Shiddeem, whom some of the rabbins fancy to have been begotten by two angels, named Aza and Azael, on Naamah, daughter of Lamech, before the flood; and they say that these spirits, like the ministring angels, have wings, fly from one end of the world to the other, and have a knowledge of futurity, but are not immortal. They affirm, also, that some of them believe in the dispensation of Moses, and that others are infidels and reprobate.

The Moosulmauns are taught in the Koraun that God has made revelations of his will to various prophets in writing, all of which it is requisite to believe. The whole of the sacred books are said to be one hundred and four, of which ten were given to Adam, fifty to Seth, thirty to Idrees or Enoch,

ten to Abraham, and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koraun, were delivered to Moses, David, Jesus Christ, and Mahummud, whose revelation being the seal of prophecy and mission, no other dispensation will be made. All the divine books, except the four last, the Moosulmauns believe to be entirely lost.

The Mahummedans believe in a general resurrection and a future judgment, at which man will be doomed to happiness or misery according to his faith and actions in this life; but that the punishment of the Moosulmauns will not be everlasting, as, after having expiated their sins by long sufferings, they will be released from hell and admitted into Paradise. According to a tradition said to have been delivered from Mahummud, the period of torment will not be less than nine hundred years in any case, nor extend beyond seven thousand. The magicians and the Jews, from whom Mahummud probably borrowed the doctrine, believed, that after a long purgatory sinners would be released from torment at the intercession of their law-givers and prophets. Mahummud, in the Koraun and his traditions, has been very particular in describing the various tortures of hell, which he says will be proportioned to the crimes of offenders, and proceed both from extreme heat and intense cold, but the slightest punishment will be to have the feet shod

with shoes of fire, the glow of which will cause the skull to boil like a cauldron. Of the Mahummedan Paradise some account will be seen in the notes to these volumes.

The zealous Moosulmauns are rigid predeterminarians, believing that whatever hath or will come to pass, either of good or evil, relative to nations or individuals, was from all eternity irrevocably fixed and recorded; God having predetermined not only the progress and fate of empires, but the adverse or prosperous fortune of every single person in the most minute particulars, as well as his faith or infidelity, and consequently his future happiness or misery. But, as this doctrine of absolute election and reprobation was thought by many of the Moosulman divines to derogate from the mercy and justice of God, several subtile distinctions and disputes arose, which have been the foundations of numerous sects under various leaders.

The fundamental points however of the Moosulmaun religion may be comprised under the following heads: The unity of the godhead, that Mahumud is the last of the divine missiognaries, morality of life, prayer five times at stated periods within the twenty-four hours, alms, fasting, and the pilgrimage to Mecca, a resurrection and general judgment. To dilate farther on the Mahummedan religion and its tenets, in the introduction to a book

of tales, appears unnecessary. Sufficient has been said to give a general idea of those religious opinions which actuated the characters introduced by the authors of the 1001 Nights. We will now proceed to give a summary account of the domestic habits which form the incidental groundwork of these volumes.

The Mahummedans are in general a temperate people; as soon as they arise, which is most commonly with the dawn, they perform their morning ablutions and pray. About an hour afterwards, they make a slight breakfast of coffee, bread, honey, and curdled milk, sometimes in the haram, but oftener in the outer apartments. Persons high in office, or of distinction, either sit at home to transact business, or go abroad to make visits of negotiation or ceremony. About eleven a meal is served up, which may be called dinner. In the middle of the apartment and upon the floor a round cloth is spread for the preservation of the carpet, and upon this a very large tray, sometimes of silver, but commonly of copper tinned. Upon this saucers are placed symmetrically disposed, containing pickles, salad, curdled milk and salt, and all round near the edge are laid thin cakes of bread, and wooden, tortoise-shell, ivory, or agate spoons. They do not use knives or forks, the roast meat being usually so much done as to shred in pieces with the slightest

pull of the fingers, or it is carved by an attendant, who helps the guests, and the cakes of bread supply the place of plates. A silk and cotton towel, long enough to surround the tray, is laid on the ground, which the company, when seated, take up over their knees.

After the table is thus prepared, a silver ewer and bason for washing the hands is brought round, by two attendants, to the guests, and the ablution performed; each person says for himself a short grace in a low voice. The bason is large, and covered over with a perforated lid, through which the water runs as it is poured from the ewer, so that each guest washes his hands in clean water, and the operation is not offensive to the eye or feelings of the company, as is sometimes the case at our tables in the use of water glasses after dinner. The bason and ewer have been adopted instead of them by our countrymen in the East.

The dishes are brought up covered, and are often numerous, consisting of a variety of kulleah (by Europeans corruptedly called curry) and pila, which are eaten with rice. Dr. Russell brought with him from Aleppo a list of one hundred and forty-one dishes, exclusive of syrups, creams, and confections. Mutton, veal, or beef, in small bits, roasted upon iron skewers, with slices of apple (green mango in India) or artichoke bottoms between each piece, is

called kibbaub, and is a very palatable dish. Flesh minced small, mixed up with spiceries into balls, and roasted also upon skewers, forms another sort of kibbaub. Mutton or lamb stewed with gourds, roots, herbs, and chiches, is a favourite dish, and called yekhnee, resembling our harrico. Fowls, pigeons, quails, and other birds, are sometimes roasted, but oftener ragouted. Forced meats composed of flesh, rice, pistachios, currants, pine-nuts, almonds, suet, spice, and garlic, are served up in a variety of shapes. This composition is called mahshee, and takes an additional name from the vehicle into which it is stuffed, as mahshee of mad apple, gourd, or cucumber. It is also enveloped in the leaves of the vine, endive, beet, or borage, and is then called yaprak. A lamb thus forced and roasted entire is a dish not uncommon at feasts. They have several sorts of pies and of seasoned pastry spread into thin cakes, which are baked upon an iron plate. These take their names from the ingredients or the inventor, often a man of distinction, for the oriental grandees have some of them been as celebrated for their taste in cookery as many high personages of Europe. Sausages are made of any other flesh than pork. They have a great variety of sweet dishes, which are rather luscious, honey being used in them, and the pastry has too often a rancid taste from the long-kept clarified butter.

Geese, ducks, and wild-fowl, are not much in request, and but seldom eaten. Fish is generally fried, kulleahd (curryed) or ragouted; if dressed whole, the bones are often softened or dissolved in the cookery by a preparation of quick lime. They have several sorts of soups or rather gravies, for they are seldom used but as the latter for sauce to the rice or bread cakes.

Plates of sweet flummery, called faloudeh, are served by way of desert, for they have seldom fruits at meals, generally eating them in the intervals, and last of all appears a large bowl of khoosh-aab (sweet liquid), which is a decoction of dried figs, currants, apricots, apples, cherries, or other fruit, with pistachio nuts, or thin small slices of the fruit swimming in the liquor; this is served cold, and with a few spoonfuls of it the repast concludes. They drink nothing but water at meals, and very often not till an hour afterwards: they do not drink healths, but wish health to a person after he has drank, and the compliment is returned by slightly touching the right temple with the fingers of the right-hand extended, and wishing the continuance of health and long life. They sit but a short while at table, and if not choosing to eat more, or to wait the khoosh-aab, may rise without breach of good manners. The host often invites to taste of particular dishes, and the removes are so quick that the guests by neces-

sity as well as complaisance are often induced to eat of a greater variety than they would from choice. Rising from the dinner the guests resume their places upon the divan, the ewer and bason are brought round again for washing the mouth and hands, after which coffee is served, and the pipe, kallian or hookah is introduced.

The above description is of the tables of the *grandeos* or wealthy persons; those of the inferior ranks vary accordingly. Among persons of middling condition the whole dinner is served at once; and when the masters have finished, the servants, after bringing the coffee and smoking apparatus, sit down to the remaining victuals. Excepting among people of the lowest class, however, who live mostly on vegetables, the quality of the dishes are nearly the same, being all highly seasoned with herbs and spices, especially the variety of the capsicum and other peppers.

Between one and two in the afternoon persons of distinction retire to the *haram*, and are not visible again till between three or four, and sometimes later, to take their *sieste* or repose. It is considered as a sanctuary, into which only the most urgent business dares intrude. He is in the *haram*, is an answer sufficient to silence the most importunate suitors.

The *Moosulmauns* of rank sup soon after sunset, and supper is their chief meal, at which they fre-

quently have company, or make familiar visits after it. The lower orders are rarely seen in the streets after night has set in, when most of the shops are shut.

At nocturnal assemblies they smoke incessantly, and are regaled with coffee, sherbets, confections, and sweet pastry. Sometimes musicians, dancers, buffoons, or story-tellers, are hired to amuse the company; at others they converse, and it is common for those who have the ability to quote from their poets, or recite verses of their own applicable to the subjects discoursed upon. Conversation often takes a narrative turn, in which individuals relate their own adventures, and with them interweave the histories of their friends, their patrons, and competitors. If the class of learned men form part of the company, such often discuss speculative points of divinity, and are listened to with mute, though often forced, attention. In general the argument is carried on with temper, but not always, and seldom continues longer than till the master of the house, if of distinction, delivers his sentiments; servile complaisance generally leading a majority of the company over to whatever opinion he happens to defend. In matters of personal interest, however, this is not the case; the dispute grows warm, they talk loud, and contend obstinately. The characters of men in power are often in conversation treated

with a degree of freedom that seems neither to court favour or dread resentment. Women, or domestic affairs, are never the subject of conversation in company, whatever they may be among very intimate friends. At about ten o'clock, excepting upon festival occasions, the company break up, but select parties often sit, especially in fine moonlight nights, on the platforms in their gardens till a late hour.

The Moosulmauns who are given to drink, do it professedly with an intention of producing intoxication, and therefore generally prefer to wine very strong spirits, which they quaff off at one or two draughts; nothing appearing to them more absurd than the European manner of drinking out of small glasses, and sitting so long over one or two bottles of wine. Persons of rank addicted to liquor usually drink it privately in their harams, or in a retired apartment with their intimates, but strive in vain to conceal their convivial festivity. The middling and lower classes are obliged to proceed with caution in the indulgence of drinking, for they are liable to punishment if found intoxicated: it depends much on those in power to repress this offence against the law of the Koraun by the influence of their own example. If a chief is strictly abstemious, his dependants are fearful of approaching lest their breath should betray them; but where that restraint is removed, his

attendants are for the most part as debauched as himself. There are some who regard coffee and tobacco in the same light as intoxicating liquors, and conscientiously abstain from both, but the number of such is very inconsiderable.

In their religious exercises the Moosulmauns are generally punctual, and their times of prayer are at day-break, noon, a fixed part of afternoon, sunset, and a certain hour of the evening. When in their power they frequent the mosques; but if hindered by distance or business, perform their devotions in their houses, shops, or the open air, wherever they may happen to be. Before prayer certain ablutions are requisite, in the manner of doing which various sects differ, and among whom on this point exist as ridiculous disputations as Swift wittily reports of the Bigendians and Littleendians, respecting the just way of breaking an egg. Friday is the Moosulmaun sabbath, but less formally observed than that of the Jews or Christians, as the service at the mosque about noon is short, as are indeed all the devotions of Mahummedans. The shops are only shut during the hour of noontide prayer, after which people return to their usual occupations. According to the mode of eastern reckoning, the sabbath commences on Thursday at sunset, when the minarets and front arches of the mosques are illuminated. On Friday about half

after eleven in the forenoon, the criers from the minarets begin to summon to prayers. At noon service begins, and sometimes a short sermon from texts of the Koraun is delivered by the Imaum.

The grand fast during the whole month of Ramazaun is, in general, strictly observed by both sexes, who do not labour under the impediments which by law sanction the omission, such as extreme age, infancy, violent illness, &c. During this month from dawn till sunset, they neither taste solid food, liquid, or use tobacco or perfumes, nor will the scrupulous even smell to a flower. Persons of rank during the fast keep much within doors, dedicating the day to devotion, and reading the Koraun and religious books. These suffer principally from the self-denial of coffee and tobacco; but persons who are under the necessity of walking about, and labourers exposed to extreme heat or cold, suffer greatly from thirst or hunger. As the Moosulmaun months are lunar, without any allowance to make them correspond with the seasons; in the course of thirty-three years the Ramazaun occupies the place of every month.

At sunset they drink a draught of water or coffee, and after prayers sit down to breakfast; the other meals are made at intervals during the night, as regularly as in the day-time of the other months; in short, by the rich night is converted into day,

and they visit more frequently and entertain more sumptuously than in any other month of the year. To the Ramazaun succeeds a feast of three days continuance, immediately upon ascertainment of the appearance of the new moon, of which festival and the grand one of sacrifice, a description will be seen in the Appendix to these volumes. Besides observing the Ramazaun, the Moosulmaun devotees of both sexes impose upon themselves occasional fasts, but such mortification is not common. A regard to the established form of devotion is in general strictly observed by the Mahummedans, and the neglect or contempt of them is not deemed a mark of wit or superior understanding. Hence public decorum is preserved, and though religious as well as moral precepts may be too often violated in practice, they are always spoken of with respect, while an attempt to turn either into ridicule would be deemed ill breeding. Their novelists, buffoons, and story-tellers, however, in satirizing affected devotees, and hypocritical men of the law, as in other countries, sometimes make free with the doctrines of religion itself.

The rage of making proselytes has much decreased among the Moosulmauns, and they shew little respect to voluntary converts. In conversation on religious subjects they are very apt to charge Christianity with idolatry and a tendency to poly-

theism, and though they readily grant many things far above the comprehension of finite intelligence performed by the Deity, it would be difficult for the most subtle missionary to give them a conviction of a Trinity. Though they esteem the Jews as far inferior to Christians, yet they regard the opinion of the former relative to the godhead as more pure, it approaching nearer to their own. They permit liberty of conscience in their dominions, and tolerate the public exercise of the Christian and Jewish religions, with their respective rites and ceremonies. The different monks dress in their respective habits, go freely about their functions, and have their churches and convents.

The haughty superiority which the Koraun leads its followers to assume over all of another religion, is observed to increase among the people in proportion to their vicinity to Mecca. Those of Constantinople shew it in a less degree than the inhabitants of Syria, and they than the people of Cairo, and onwards to Arabia, where contempt for other faiths is at its height. The tradition of cruelties exercised on both sides during the early religious wars between the Arabians and the eastern Christians, and with the crusaders of Europe, may probably, joined with superstition, keep up that hereditary rancour which the Moosulmauns are said to bear towards Christians, but prejudices of the same kind certainly

exist amongst the latter. As barbarous, as cruel, or worse than a Turk, are common expressions in Christendom; and though the Moosulmauns allow Christians to build churches, and publicly exercise their religious functions in all their civilized territories, yet it may be questioned if even in a Protestant country of Christians, the erection of a mosque for the devotions of a Moosulmaun ambassador and his suite would not at this day be regarded as a profanation, and endanger popular insurrections.

The life of the Moosulmaun is sedentary when not employed in war or travelling; but the youth of distinction have their exercises, though in cold climates they must be considered as bearing no proportion to the time spent within doors. Those who can afford to ride never walk but in a garden, and that saunteringly for amusement; nor do they ever ride singly for the sake of exercise, but sometimes with their attendants practise the jerreed, which is rather a violent one, on horseback. One person is pursued by another, who, when he has advanced to some distance at full gallop, darts at him the jerreed, a blunted stick about the thickness of a walking cane, and nearly three feet in length; the first horseman looking round at his pursuer, when he observes him prepared to strike, endeavours to avoid the blow by bowing himself close to the horse's neck; the pursuer having launced his weapon, rides

away, and may be attacked by any one who chooses to dart his jerreed. At this exercise they are very dexterous, especially in recovering the weapon from the ground without dismounting, by the help of an hooked switch. This mock engagement is common, and a very pleasing show to spectators, for they manage their horses with great adroitness, so as to avoid contact when at full speed, and seemingly in the most confused disorder. They have also the equestrian game of choughaun, which is, the Editor apprehends, what was in England called mall, and that the street now called Pall Mall was the place of performing it. The antagonists, so many on each side, carry long wands, the ends of which are similar to maces used at billiards, with which they strike balls to a goal; in this exercise, dexterity of horsemanship, strength, and agility are fully displayed. The sports of the field are little followed, and never as a chace. The game of all kinds is driven into a narrow space by people hired on purpose many days before the hunt, if it may be so called, commences, and the fowling-piece, the matchlock, the spear, arrow, and club, with the assistance of dogs, soon accomplish the desired havoc, though often with danger, and many accidents to men, horse, and pedestrians. Hawking is a favourite amusement, but this, as well as hunting, from its expensiveness, is confined to the governors of extensive districts.

The Moosulmauns of rank, though formal in their ordinary deportment, are certainly courteous, and polite, and affable in their address to inferiors. In the presence of superiors they are attentive, silent, and submissive; no provocation whatever can but seldom make them forget the respect they owe, or disconcert the seeming steadiness of their temper; they feel but conceal their emotion. By education they acquire a habit of controuling passion, which acquires strength in the progress of life; and those who have gradually risen to eminent stations, possess a dignity and self-command not often seen among those who have a better direction for conduct than the Koraun.

The religious and men of the law, who may also be called the literati, are proud, pedantic, and reserved in their address; but they can when their interest is concerned be complaisant, though with awkwardness. The merchants are formal, but sociable; they affect a plainness of dress and manner, making little outward shew, but in their houses are expensive and magnificent. Those who are connected with men in power in business imitate them in splendour.

The common people, when unawed by the presence of superiors, are apt, on slight provocation, to become obstreperous and abusive; the contending parties approach each other, terms of bitter reproach

are reciprocally lavished, with great vehemence of gesture, voice, and action, but they seldom come to blows ; the fray rests here, and is often renewed for days together till the scolding ammunition of one party is exhausted, or the combatants are reconciled. During these brawls, the family history of each party is disclosed, and their abuse is rather that of their relations than themselves. The Asiatic scolders would make a figure among the brawlers of an English contested election ; however, though thus prone to rage among themselves, when their interest requires it they have great self-command, and can assume the semblance of perfect resignation.

The Moosulmauns are charged by Europeans with transacting all their concerns on the narrow principles of self-interest ; in an intercourse merely political or commercial the charge may, in a certain degree, be applicable to both parties. Did the manners and customs of each admit of familiar intercourse, it is probable that both would be led to think of each other in a more liberal manner ; distrust would insensibly give way to confidence, but the unsociable distance mutually kept up by both meeting only on ceremonial occasions, as wary negociators, or bargain-making traders, has hitherto prevented this, nor is it likely ever to be otherwise. Moosulmauns and Christians seldom or ever associate but in the artificial characters of life.

Hospitality has always been enumerated among the eastern virtues, and still subsists in most parts of Moosulmaun dominion. The Moosulmauns are certainly a domestic people, and their chief pleasures are to be found within the precincts of their own family, as in the way of public diversions or festive dissipation there are few temptations to draw them from home. The parental and filial duties are highly revered, and kindness towards kindred is manifest in adversity and to their widows and orphans. Gaming and drunkenness are vices by no means so common among Mahummedans as Christians, and instances of infidelity to the marriage bed are but rare ; upon the whole, whether it be ascribed to the influence of political or religious institutions, or to the absence of many temptations which in Christendom too often lead to the violation of better laws and a purer faith, there are no descriptions of mankind, *under their own governments*, by whom many of the private and domestic virtues are more cherished or prevalent than among the Mahummedans.

Resignation under the misfortunes common to humanity, as well as unexpected political reverses, is very remarkable among the Moosulmauns, being observable in every rank of life, from the possessor of a throne to the wandering forager of the desert, but this must not be imputed to insensibility. Their belief in predestination inspires them with fortitude

in adversity, but they do not neglect the means of succeeding in their walks of life, or of avoiding impending dangers, unless in guarding against the plague, which precaution is looked upon as impious by the generality, though they practice inoculation. They believe every event to be preordained, but that the Almighty who created man liable to diseases, created likewise remedies for their cure. That *every thing* is predetermined by God is an article of faith seldom contested by the Mahummedans in common life, though a subject of endless controversy as to its operation among the learned. This tenet is, however, most practically called in by sufferers for their consolation when only it can be of real service.

The children of Moosulmauns of high rank are educated at home under private tutors; hence they are taught to read and write, with arithmetic; also to ride, and military exercises. The Koraun, its commentaries by the divines of their parents' sect, the works of favourite poets, with those of some few ethical writers and historians, are generally the whole of their studies. Some few are taught mathematics and astronomy, but these sciences have long been upon the decline in the Mahummedan world.

The youth of middling rank are sent either to public or private day-schools; the former are generally near a mosque, from the foundation of which

the teachers have a salary, and receive a gratification from the parents of scholars according to their circumstances. The boys are conducted to and from school by servants, or by the master, who visits often the houses of his employers to enquire how the pupils behave at home. He is highly revered, and the usual resort of women to keep lads in order is, by threatening to complain of them to their tutor.

Colleges for adolescent students exist in the principal cities, but they are few in the present day (though, during the khalifat of Bagdad, they were numerous and munificently endowed), and may be more properly called seminaries of religion than science; they are chiefly frequented by the poorer class, who dedicate themselves to the service of the mosque or the law. The endless ramifications of Arabic philology, school divinity and jurisprudence, are the principal studies at a college. The salary of the professors is generally very small, but the respect paid them by pupils is very great, they in general being as much under controul as their menial servants.

Both colleges and schools, as well as mosques, have been for the most part founded by princes or rich men, from motives of public good or piety; others have been erected by devotees, in whose descendants the guardianship is linally continued, and as the lands dedicated to the support of

such foundations are generally held sacred, they have become often a welcome support to the family of a founder. In Turkey Dr. Russell informs us, that the Osmanli, or noble Turks, are induced to form pious foundations, as the right of nominating trustees enables them to secure to their family a certain revenue which is held sacred from confiscation by the government.

The literature and science of the Moosulmauns, though rapid in its progress, and at the acme far superior to what then existed in Christendom, has not since the khalifat of Al Mamoon, who succeeded his father the renowned Haroon al Rusheed, A. D. 813, received much improvement.

In the infancy of the Mooslim empire, the Arabs paid no regard to any other studies than those of their language and religious law. It was not till about the middle of our eighth century that they found leisure for learning, when Al Munsoor, the second khalif of the Abasside dynasty, encouraged it, as did his two immediate successors. Mamoon was the most eminent patron of literature and science among the Moosulmauns. He collected many Greek manuscripts, and liberally rewarded the translators whom he employed. From that period till the decline of the khalifat Bagdad was the resort of learned men of every religion, and a taste for li-

terature was happily diffused through the Mooslim dominions, which occupied the greatest part of the civilized world.

Of the sultauns and ameers, who, in the decline of the khalifat, founded kingdoms, many continued to patronize learning; and those of Syria are entitled to a share of the honourable distinction, for not only among domestic feuds, but amid the bloody ravages of the crusades, literature was patronized under the Attabek, the Fatimite, and Ayoobite dynasties. Upon the abolition of the Egyptian khalifat, in 1285, it still met with encouragement under the Mameluke princes of Egypt upon which Syria was dependant, until the reduction of Cairo by Selim, emperor of the Turks, in the beginning of the 16th century. It does not appear, however, that much was added to the stock transmitted from the Arabs, if we except history and poetry; the former, of course, has accumulated with time and events; but a Moosulmaun general historian copies almost verbally from the one of whom he chooses to be the continuator, and we meet with nothing new till we arrive at the compiler's own time; for, till then, he cannot fairly be called an author. The poets are numerous, and have been daily increasing; as to write verse is reckoned an accomplishment. In what can properly be termed science, little if any improve-

ment has however been made since the reign of the Khalif Al Mamoon, as before stated, during a period of nearly one thousand years.

Philology, theology, and jurisprudence, comprehending the numerous commentaries on the Koran, constitute the principal objects of what is by the Mahummedans esteemed learning. The writers on these branches have anciently been so numerous, that modern students are occupied merely in collecting the opinions of their ancestors, but without venturing to remove any thing from the enormous heap of learned lumber.

Astronomy, once a favourite study among the Moosulmauns, is but little understood, and almost wholly neglected, though many books on the subject are preserved in their libraries; but notwithstanding the aid which they borrowed from the Greeks, few improvements appear to have been made in this science. At present, the ability of calculating an eclipse obtains for the possessor the reputation of being a most profound astronomer.

Judiciary astrology still maintains its credit not only with Mahummedans but throughout the East, and pretenders are always found to make advantage of popular credulity, but probably many of its professors may also believe what they teach. The great men often retain an astrologer among their dependants, and by his advice as to auspicious or unlucky

days, engage in or suspend every business public or domestic. The astrologers pretend to foretel events from an inspection of the horoscope, and predict wars and other public calamities. Their almanacs are neatly written in inks of various colours, and are divided into several columns, containing the Greek as well as Arabian months, the signs of the zodiac, and days of the week. Two other columns are allotted to astronomical remarks, the lucky and unlucky days, rules for preserving health, &c. and at the top of all is traced a horoscope for the year. For setting out upon a journey, engaging in any business, and even letting blood or taking physic, a preference is given to certain days of the week. By statesmen this attention to astrology is often used as a plea for delay in negociations, or settling business which they wish to avoid.

Magic or sorcery is still believed in and pretended to be practised, as also geomancy, augury, and sortilege, though these occult sciences are expressly forbidden by the Koraun. The influence of evil eyes is generally believed as well as witchcraft, and guarded against by talismauns and amulets by persons of all ranks. The former consist of certain cabalistic characters engraven on stone, metal, or other substances, which it is not necessary to carry constantly about the person, for they may be deposited in particular places with equal success as to

their effect, in which respect they differ from the amulets, which are always worn on some part of the body. They are composed chiefly of the epithets of the Deity, as the merciful, the omnipresent, &c. &c. verses of the Koraun, prayers, or the like, written upon very small rolls, which are placed in silver or gold cases, and worn as bracelets, or in the turban; and by the ladies a number of these cases set with jewels are strung together, and worn like a sash across the shoulder.

Recourse is had to charms for the cure of disorders, the bites of snakes, and other reptiles. Dr. Russell mentions one employed at Aleppo to protect houses from musquetoos, which he describes as follows :

“ This charm consists in certain unintelligible characters contained in a little slip of paper, which is pasted upon the lintel of the door, or over the windows. The charm, or rather divine gift, has descended hereditary in one family, which distributes the papers gratis on a certain day of the year, and some of the gravest effendees are employed in writing them previous to the anniversary. On the appointed day the people repair to the house early in the morning, and to each in turn is delivered the papers required, together with a quantity of paste sufficient to fix them up. Certain conditions are indispensably necessary to give efficacy to the charm; the person

receiving it must be fasting, and preserve inviolable silence till after the paper has been fixed in its proper place. It may be easily conceived that a multitude, parched with thirst, and crowded together in a May morning, some pushing forward, others endeavouring to return with the prize amid an hundred obstacles; the mischievous petulance of such as mingle in the concourse merely to provoke others to a breach of the conditions; and the hard task of the females to remain mute amid numberless temptations to scold, should in the end prove favourable to the musquetoos. The effendecs who distribute the papers go through their part with admirable solemnity of countenance; and in most of the Turkish houses of lower rank, those and other papers of the like kind may be observed pasted up."

Mathematics seldom make a part of modern Moosulmaun education, so that with very few exceptions the science may be said to exist only in the writings of their ancestors who translated Euclid. In practical arithmetic they are sufficiently conversant; and their men of business without the aid of pen and ink make calculations with an exactness that surprises an European, while the Moosulmaun wonders that the former should unnecessarily waste paper. Natural history and the experimental part of physics have made no progress in the East for many centuries. Geography is little studied, and

they have no good maps. History is not much read, as the Mahummedans give themselves little concern about the past events of their own, and in general shew no curiosity after those of other countries. They are astonished at the travelling research of Europeans into antiquity, and attribute their visits of ruins to the selfish motive of discovering hidden treasures; but it was not always thus, and occasionally an exception is met with to this apathy. They have some valuable historians, more faithful possibly than those of the West, for they do not dive too much into the motives of statesmen for the facts which they relate.

Of the sister arts, one alone is esteemed reputable by Mahummedans. Superstition has banished in a manner sculpture and painting; and music, confined almost to those of the most disreputable professions, is rather tolerated than encouraged. Poetry still continues to be admired, and every well-educated Moosulmaun writes verses; but modern poets never attempt any performance beyond a love elegy, a short tale, or an epigram.

The Greek physic was introduced among the Moosulmauns at the same time with the Greek philosophy, and both were generally cultivated by the same persons; hence the term hakeem, used for physician, was formerly in a more extensive sense employed to express a philosopher or man of science,

which the modern practitioner is far from being, though he retains the title. His practice, in general, consists in specious trifling; he enforces a scrupulous observance of all the minutiae of regimen, harangues in technical terms, and temporizes ingeniously with the prejudices of a patient and nurses. In acute distempers he seldom ventures to administer a medicine of powerful operation. Of anatomy the Mahummedans have little knowledge; what they do acquire is from reading and not from dissection, and both anatomy and physiology remain precisely to them in the same state as transmitted by Galen. So far from improving either, few of the doctors are tolerably acquainted with what is contained in their own books. A ready invention, however, admirably supplies the defect; they change the site of the viscera, vary the distribution of nerves and blood-vessels at their pleasure, and when necessary can create new bones unknown in the European skeleton. On all these points they harangue plausibly, and introduce the names of Galen, Hippocrates, and Avicenna, in support of the most absurd and ridiculous opinions. Their ignorance of the circulation of the blood leaves them quietly in possession of the ancient doctrines held sacred before that most important discovery. They have a copious *Materia Medica*; and their prescriptions generally consist of a farrago of ingredients, in which precious stones,

pearls, bezoar, and leaf gold, are often included. Of chemistry they know little, but are firm believers in the alchemyst's pretension of transmutation, often attempted by their literati and medical men at the present day.

That polygamy is allowed by the Koraun every one knows, but few are acquainted with the limitations commanded by Mahummud, for it is a received opinion that he granted to his followers an unbounded plurality of women; whereas, according to the express words of the Koraun, no man can legally have more than four, whether wives or concubines. The corrupt manners of his followers, many of whom, especially those of high rank, indulge in unbounded excesses, are no arguments against so plain a precept; nor yet the example of Mahummud himself, who assumed peculiar privileges in this and other points. In making the above limitation the legislator of the Arabs was guided by the decision of the Jewish rabbins, who advise the number of wives to be limited to four, though their law confines them not to any certain number.

Notwithstanding the sanction of polygamy the great majority of the people have only one wife, and though some of the middle class may have two, or one and a concubine, still their number is comparatively small. It is only in the upper ranks of life that plurality is indulged to a very numerous ex-

tent, and never by the Turks, Persians, and Arabs, in their own countries, to that Solomon-like excess to which it has been carried by the sovereigns and grandees of Hindoostan, their descendants.

Mecrza Abu Taleb, a respectable native of Lucnow, the capital of the province of Oude, who visited Europe in 1799, and resided nearly two years in England, in a vindication of the liberties of Asiatic females against the witty and just remarks of one of our best informed countrywomen, which was translated from his Persian and published in the Asiatic Annual Register, for 1801, speaks of polygamy in Hindoostan, as follows.

“ The opinion that the men of Asia have generally three or four wives is very ill-founded, for in common they have only one. Out of a thousand there will be fifty persons, perhaps, who have from one to two, and ten out of these who have more than two. The fear of the bad consequences of polygamy makes men submit with patience to the times of separation from the *equal wife* as much the better way; for from what *I know*, it is easier to live with two tigresses than two wives.” By the term *equal wife*, Abu Taleb means the first taken in marriage, who is always of adequate rank in life with her husband. “ To the European women,” says Abu Taleb, “ polygamy seems a grievous oppression, and they hold those very cheap who submit to it, but in truth the

cause of this law and custom is the nature of the female sex themselves, which separates them from the husband the several last months of pregnancy and time of suckling; and besides these, the Asiatic women have many other times for being separate from their husbands. This privilege not being allowed by English law is, indeed, a great hardship upon English husbands; whereas, the Asiatic law permitting polygamy does the husband justice and wrongs not the wife; for the honour of the *first and equal wife* is not affected by it; those women who submit to *marry* with a *married* man not being admitted into the society of *ladies*, as they are never of high or wealthy families, no man of honour ever allowing his daughter to make such a marriage. The mode in which these other wives live is this: they who are of a genteel extraction have a separate house for themselves, like kept mistresses in England, and they who are not live with the *equal wife* like servants, and the husband conveys himself to them at times in a clandestine manner. Besides, these wives cannot invade any of the rights of the *equal wife*, for though they and their children are by law equally entitled to inheritance, yet since the *equal wife* never marries without a very large dowry settled upon her, all that the husband leaves goes first to the payment of that dowry, and often nothing is left for his heirs." Such is the reasoning of a native Asiatic

upon polygamy, who also gives eight reasons for his opinion that the women of the East enjoy superior advantages to those of the fair sex in Europe. The whole are curious, but irrelative to what is here professed to be treated upon.

The Moosulmauns in general are married, or at least betrothed, very early, often in infancy, and the alliance is most commonly projected by the parents without the parties seeing each other. Matters being agreed upon by the parents, proxies are appointed to adjust the dowry and other articles of the marriage contract, which is drawn up by an imaum, who demands of the one proxy if he be willing to take the woman to wife, and to pay such a sum for her portion, and of the other if he be satisfied. Answers being returned in the affirmative, their hands are joined by the imaum, who pronounces a short benediction. A purse containing, or supposed to contain, the sum stipulated, is then delivered to the father of the bride, the contract is regularly signed and sealed, and the ceremony concludes by the imaum's reciting some appropriate verses from the Koraun. The cauzee then grants his licence for the nuptials, which is written either on the back of the contract or separately, to which he affixes his seal.

It now remains with the bridegroom to fix a day for the reception of his bride, which is often years after the contract, the parties either waiting for the

age of puberty, or till their parents are in circumstances to defray the expenses of the wedding in a way suitable to their rank, which sometimes never happens, and in this case the female is doomed to celibacy with the title of espoused wife.

All difficulties being over in the way of celebrating the nuptials, about ten days previous to the bride's being conducted to the house of her husband, invitations are sent to the male relations and friends from the house of the bridegroom, also from that of the bride to the females; and all who are invited, whether they go to the feast or not, accompany their congratulations with a present. For several days continual entertainments, at which attend hired bands of vocal and instrumental music, dancers and buffoons, are given without any intermission, but that of a few hours for absolutely necessary repose during day and night. The houses are adorned with the richest carpets and cushions, and the court-yards in the evenings blaze with illuminations, transparencies, and fire-works.

To the money paid by the bridegroom a sum is added by the father of the bride proportionate to his circumstances, the whole of which is laid out in apparel, jewels, plate, and furniture for the lady, whose property the whole is considered, independent of her husband. Three days before the union these

paraphernalia are sent ostentatiously displayed in grand procession to the house of the bridegroom.

On the day preceding the nuptials, the hannah, described in the notes, is applied at the bath separately by the bride and bridegroom, and on this occasion the entertainments at their houses are as splendid as possible, and a magnificent supper is sent from the house of the bridegroom to the bride's.

On the nuptial day in Turkey the women go in procession from the bridegroom's house to fetch the bride about three in the afternoon; but in Hindoostan this is generally performed at night, and the bridegroom with his friends in all the state they can command accompany the cavalcade.

The bride having been brought home, accompanied by her mother and several other female relations, takes possession of the haram amid the acclamation of the women; refreshments in profusion are served up, and female performers, singers and dancers, amuse the company, who join in the chorus of stanzas composed by way of epithalamium. The men feast in the outer apartments and have also bands of music, but do not join in the chorus, it being reckoned effeminate to sing, though some of the voluptuous among the orientals of rank do so as well as play in private; and many of the inferior class give way to their taste for harmony, without

reserve or regard to the opinions of the rigid observer.

A wedding, says Dr. Russell, is one of the principal opportunities which the women have of displaying their wardrobe, and for this reason they bring variety of apparel along with them, and change their dress two or three times. In Hindoostan they do it more frequently, often nine times during the nuptial assembly, especially the bride, whose last suit is always the richest, over which she wears a veil of red gauze, striped with gold or silver.

When the night is far spent, the bridegroom being dressed in fresh apparel, and having a deep fringe of gold foil or thread depending from the turban, which completely veils him from head to the knees in front, is either carried in a superb litter, or walks in procession round the court-yard attended by all the company. He is preceded by music and torch-bearers, who all at intervals make loud shouts of exultation as they march. The fringe above mentioned is called *serah*, and among the royal or enormously rich is often composed of valuable pearls instead of gold thread. At the gateway of the haram the attendants leave him, and being here received by his female relations he is conducted to the entrance of the nuptial chamber, the women singing and dancing before him. The bride veiled and supported by some of her relations appears standing, and the at-

tendants for some minutes affect to prevent the bridegroom's advancing, but at length he prevails, and conducts her into the apartment, where they are left together.

The music now recommences among the guests in the separate male and female companies, who continue feasting till morning. If the marriage is consummated the first night, the oorse or wedding-feast at the bridegroom's house properly finishes the next day, and the bride's relations return home, as also the other guests; otherwise the relations and some of the more intimate friends remain. The nuptial rejoicings among the connections of the married couple follow, and are continued for many days; open house is kept, and the men entertain a succession of company, while the ladies receive congratulatory visits from their female friends and acquaintance.

The people of the East, of whatever nation and on whatever occasion, never display so much festivity and profuseness of expence as at a marriage, especially that of the eldest son. The custom is sanctioned by scriptural antiquity, and practised both by Jews and eastern Christians. In India the natives are at a loss to account for the little ceremony with which European marriages are conducted among the highest ranks in our settlements, as indeed they are at the absence of shew and magnificence in all our

institutions, whether civil or religious, compared with their own splendid expenditure. Much might be said on this subject, but this is not the proper place.

The above description is to be understood of the first marriage of an opulent Moosulmaun with his equal in rank. The additional nuptials are celebrated in a way less costly, and those with inferior women or slaves with little or no magnificence. The expense lavished upon marriage feasts among those of middling condition is beyond all proportion to their fortunes, so that often the happy pair have little or nothing left after the celebration of the nuptials but the jewels and trinkets of the bride. These however are a security against immediate want, as intrinsic worth in the value of eastern ornaments is never sacrificed to fashion. They are generally solid and free from alloy, so as to become a resource in times of necessity, which however is frequently productive of much domestic unhappiness. Being the absolute property of the wife, and not alienable without her formal consent, should she refuse to pledge them, the husband has sometimes recourse to harsh usage, which is not always confined to middle rank, though the grandees have less difficulty in obtaining the woman's consent. Their wives being possessed of a superfluity of jewels feel less at parting for a time with such as would lie

unused in a casket; but the woman of inferior rank, who is accustomed to dress every day in all her trinkets, cannot appear among her female friends without betraying the necessity which obliged her to resign them. From this, however, female vanity becomes co-operative with discretion in the preservation of what is often the only support of herself as a widow and of her children.

The following account of part of the marriage festivity at the nuptials of vizier Alee, reputed son of the late vizier Asoph ad Dowlah, navob of Oude, by an English gentleman, is extracted from the Asiatic Annual Register, for 1804, and as it shews the splendour of the Hindoostanee Moosulmaun upon such an occasion as we have been describing, cannot be unacceptable, since the authority for the description is not to be doubted. The writer was Mr. L. F. Smith, then aide-de-camp to the navob. His letter is dated Lucnow, February 28, 1795.

“ I shall give you an account of the celebration of an eastern navob’s marriage, to which I was invited. It was the nuptials of vizier Alee, the eldest son real or pretended of navob Asoph ad Dowlah, the present navob of Oude, whose capital is Lucnow; I say real or pretended, as rumour confidently asserts that the navob is incapable of having children, though his seraglio contains above five hundred of the greatest beauties in India. All his children are

by adoption, and they amount to about sixty in number, thirty-two sons and twenty-eight daughters. Pregnant women are purchased or beguiled into the seraglio, where they lay in; if of a son, a royal salute is fired, which proclaims the birth of a young navob; if a daughter, the public knows nothing, as women are in this country considered merely as a piece of necessary furniture to ornament the haram; and the birth of a daughter occasions no joy to the father. Judging from his own conduct, he foresees the treatment his child will experience when she is consigned to the animal love of another; that they will be merely slaves in purple and fine linen, and never allowed to step beyond the precincts of the zenana, except upon occasional visits to some female friend; nor ever suffered to behold the face of man besides their master's, for they cannot be called husbands without outrage to the term, except through the latticed windows of their high-walled prisons called zenanas. The bridegroom was about thirteen, dark complexioned and not handsome, the bride about ten, reported to be still darker and still more ordinary.

“ We went in the evening to the celebration; our party consisted of about four ladies and twelve gentlemen. We went all upon elephants caparisoned. On the plains which border upon the city of Lucnow the navob had pitched many tents, among which

conspicuously appeared two large ones, made of strong cotton cloth, lined with the finest English broad cloth, cut in stripes of different colours, with cords of silk and cotton. These two large tents cost five lacs of rupees, or above fifty thousand pounds sterling; they were each about an hundred and twenty feet long, sixty broad, and the poles about sixty feet high, and the walls about ten feet high. The walls of one of the tents were cut in lattice-work for the women of the navob's scraglio and the principal native nobility to see through.

“ In front of the large tent, destined for our reception, and that of the principal nobility of the navob's court, was a large awning of fine English broad cloth, called in this country a shaumeana, supported on about sixty poles covered with silver. It was about an hundred feet long, and the same in breadth.

“ When we arrived the good-humoured navob received us very politely, and conducted us to one of the large tents destined for the men, where we sat for about an hour. He was covered with jewels, to the amount of, at least, two millions sterling. We then went out and sat under the shaumeana, which was lighted up with a couple of hundred of elegant Europe girandoles, and as many shades with wax candles, also many hundred flambeaux. The glare and reflection was dazzling and offensive

to the sight. Here were above an hundred dancing girls, who went through their elegant, but rather lascivious dances and motions, and sung some soft airs, chiefly Persic and Hindu-Persic, or Hindoostanee.

“About seven at night the bridegroom vizier Aleé appeared, loaded so absurdly with jewels that he could scarcely stagger under the precious weight. We then mounted our elephants to proceed to a rich and extensive garden, which was about a mile off. The procession was grand beyond conception; it consisted of above twelve hundred elephants, richly caparisoned, drawn up in a regular line like a regiment of soldiers. About a hundred of the elephants, which were in the centre, had covered and open seats, called ambarees and howdahs, lashed on their backs, which machines were covered with silver, and the trappings of the most gorgeous embroidery hanging almost over the whole of the bodies of the elephants. In the centre was the navob mounted upon an uncommonly large elephant, covered with cloth of gold, and a rich howdah laid over with gold, and studded with precious stones. On his right hand rode the British resident at his court, Mr. George Johnstone, and on his left the young nabob vizier Aleé. The other English gentlemen and ladies, and the

native nobility, were intermixed on the right and left.

“ On both sides of the road from the garden to the tents were raised artificial sceneries of bamboo-work very high, representing bastions, arches, minarets and towers covered with lights in lamps, which made a grand and sublime display; and on each side of the procession in front of the line of elephants were dancing girls, richly dressed (carried upon platforms supported by men called bearers), who danced as we went along. All these platforms were covered with gold and silver cloths; and there were two girls, and two musicians on each platform; the number of these platforms were about a hundred on each side of the procession.

“ All the ground from the tents to the garden over which we moved slowly along was inlaid with fire-works, and, at every step the elephants took, the ground burst before us, and threw up artificial stars in the heavens, to emulate those created by the hand of Providence; besides innumerable rockets and hundreds of wooden shells that burst in the air and shot forth a thousand fiery serpents, which winded through the heavens, illuminated the sky, and turned a dark night into bright day, assisted by the light of the bamboo scenery. The procession moved on very slowly to give time for the fire-works,

which were inlaid in the ground, to go off; and the whole of this grand scene was farther lighted by above three thousand flambeaux, carried by men hired for the occasion. In this manner we moved on in stately pomp to the garden, which, though only a mile off, we took two hours to reach.

“ When we arrived at the garden-gate we descended from the elephants and entered the garden, which we found illuminated by innumerable transparent paper lamps or lanthorns of various colours suspended to the branches of the trees. In the centre of the garden was a large edifice, to which we ascended, and were introduced into a grand saloon adorned with innumerable girandoles and pendant lustres of English manufactory, lighted with wax candles. Heré we had an elegant and sumptuous collation of European and native dishes, with wines, fruits, and sweetmeats; at the same time above a hundred dancing girls sung their sprightly airs and danced their native dances. Thus passed the time till the dawn, when we all returned to our respective homes quite delighted and wonderstruck with this enchanting scene, which surpassed in splendour every sight of the kind beheld in this country. The affable navob rightly observed, with Asiatic vanity, that such a spectacle was never before seen in India, and never would be again. The whole expense of this marriage feast, which was repeated for three

successive nights in the same manner I have described, cost above three hundred thousand pounds.”

It is impossible for the editor to avoid representing to his readers the reverse of fortune which has attended the bridegroom, at whose marriage the above splendid shew was displayed. Upon the death of his reputed father he acceded to his dominions through the support of the ambitious mother of his predecessor, and a few courtiers, who hoped that from his consciousness of the nothingness of his title, all power would be committed to their hands; but they were disappointed; the youth was not to be controuled, and would be his own minister. As might be expected, he directed his views and his actions to destroy those families who had only aggrandized him from the hope of elevating themselves. Discontent soon followed, and his partizans were the first to complain to the English government of Bengal, who, for the sake of peace, had acquiesced in their choice of vizier Alee as the sovereign, and to request assistance to set him aside. In this reference, and that of restoring the navobship to a legal heir, though too late for their having any honourable motive assigned to them, they were joined by the almost unanimous voice of the people. The governor-general, lord Teignmouth, visited Lucnow; the spurious son

of Asoph ad Dowlah was deposed, and his brother Saaudut Alee Khan placed upon the musnud. With humane consideration, however, to the manner in which vizier Alee had been brought up, and the splendour he had been used to from his infancy, a very princely pension was allotted for his support, and a palace at Benares fixed for his residence, to which he retired. Here he was not contented, but engaged in plots against the life of his successor, which being detected, it was judged prudent to remove him to Calcutta. Upon receiving intimation of this decision he became desperate, treacherously killed Mr. Cherry, the English resident at Benares upon a visit, and after putting to death some other English gentlemen, attempted to raise an insurrection in the country. Being defeated he fled across the river Jumna, and sought an asylum with the raja of Jeypore, who delivered him up to the Bengal government, by which he is now kept prisoner at Fort William. A full account of these transactions is given in the Asiatic Annual Register of 1799.

The hurry of nuptial celebration being over, the married pair are left to find comfort or misery during the remainder of their union in their agreement or discord with each other. Of the happiness of married life, observes Dr. Russell, even in countries where strangers are admitted to familiar

intercourse, it is difficult for a mere spectator to form a just estimate. The conjugal state in Turkey would, at first, seem to be divested of some of its most elegant and endearing attributes. The husband is treated with reverential ceremony, and maintains an austerity in his own demeanour, discouraging to the lively sallies of easy cheerfulness. The most intimate acquaintance carries no privilege of admission to those social domestic hours as in Europe, where the wife gracing the feasts adds dignity to her husband by attention to his friends; while, in Asia, those female powers which conspire to polish the manners and enliven society, languish from want of exercise, and are little cultivated. But these and many other circumstances, which European imaginations will readily suggest, make little impression on persons, who having never been taught to consider them as requisites to happiness, can hardly be supposed to repine at not possessing them. More refined pleasures enjoyed in freer countries have their correspondent pains, and the Moosulmaun is content in his ignorance of both.

If some allowance of this kind be made, the conjugal state may, perhaps, be deemed not less happy in general in the last than in other countries. The women, strangers to the courtesy of European manners, are, according to their own notions, treated with a civility from which tenderness is not

wholly absent : circumstances inseparable from humanity give them importance in the haram. As the family increases, the mother's care becomes of more consequence, and the Moosulmauns, who are by no means deficient in parental affection, esteem and cherish the domestic virtues, on which so much of their own quiet, as well as the welfare of their own children, necessarily depends. Where affection fails on the man's part, habit still retains its power; appearances are preserved, and the risk, especially in small harams, of disturbing domestic peace, is a bar to the introduction of a rival. In age the women are respected by the husband, or find consolation and support in their children; and as the majority of people have but one wife, few in proportion suffer the mortification of total neglect.

That the parties before marriage are strangers to each other, a circumstance of all others the most irreconcilable to European opinion, unpropitious as it may seem in speculation, is shewn by experience to be of less consequence than can well be conceived by an European. The essentials requisite to connubial happiness are every where, though under different modifications, nearly the same, and in number, perhaps fewer than overweening delicacy would make them. It must be granted that a couple till then unacquainted, find themselves at the first in-

terview in a situation which sanctifies the most unbounded intimacy; and no doubt the punctilio of the sex suffers more violence than where a series of nameless attentions have long preceded; but it soon becomes the endeavour of both, under the impulse of nature and rational custom, to realise their respective preconceptions, and moderate in expectation, they do not industriously render their condition unhappy by ideal refinements, which lead to inconstancy and discontent. The matrimonial conjunction of opposite tempers is not confined to Asia; nor does there seem to be in fact a greater proportion of domestic unhappiness, fairly imputable to that cause, than what may be found in countries where the sexes enjoy the inestimable privilege of free choice, grounded on previous intimacy.

Such was Dr. Russell's opinion respecting the mutual comforts of the sexes in matrimony, according to the Moosulmaun code; and from his long residence at Aleppo in the course of his practice as a physician he had ample scope for observation, being admitted to terms of intimacy in the most respectable families. Abu Taleb, the Moosulmaun of Hindoostan, already quoted, will not allow that European women enjoy superior privileges to those of Asia, and argues as follows, that in eight points the latter have more advantages both by law and custom.

“First, their power over the property and child-

ren of the husband by custom. The men of Asia consider the principal objects of marriage, after the procreation of the species for the worship of God, to be two: the one, to have their money and effects taken care of; and the other, to have their children brought up, so that they themselves being left entirely disengaged from these concerns, may turn their endeavours to the attainment of their various pursuits. The chief part, therefore, of whatever wealth they acquire they give in charge to their wives, and thus the women have it in their power to annihilate in one day the products of a whole life. Although this seldom happens, yet it is often the case, that where the husband having amassed a large fortune in youth and power, has delivered it in charge to his wife, and requires it back in his old age and necessity, she does not allow him more than sufficient for his daily support, and lays the rest up in a place of security for her children. So great is the power they possess as to the disposal of their children, that frequently they are brought up without any education, or die in childhood; for the women, on account of their little sense, are seldom willing to part with their children by sending them to school, or to let them acquire experience by travelling; and when they fall sick they give them improper medicines, by the advice of their confidants, or, from their softness of heart, indulge them in whatever it is the nature of the sick to

take a longing for, and thus they often cause their deaths.

“ Second, their power by custom as to the marriage of their children and the choice of their religious faith. If the husband wishes to give one of them in marriage to a person the husband disapproves of, the match does not take place, but the other way it generally does. All the children, both male and female, from being mostly in company with their mother, and looking upon her as their protector against their father, whom on account of his wishing to have them educated they consider as their tormentor, follow the religious tenets of their mother, and become estranged from their father. It often happens where the wife is a sheeite (the sect of Alee), and the husband a soonnite (the sect of Oommir), that the children, having become sheeites from the instruction of the mother, speak disrespectfully of the soonni sect in their father's presence; and he who all his life never bore such language from any person, but was ever ready to put the speaker to death, has no resource but patiently submitting to hear it from them, as on account of their want of understanding they are excusable; and thus by frequent repetition, his attachment to his faith is shaken, and in the course of time he either entirely forsakes it or becomes lukewarm in it.

“ Thirdly, the authority of the ladies over servants. The servants of the male apartments,

though the keeping and changing of them is in the hands of the husbands, through fear of exposing themselves to the displeasure or complaints of the wife when she finds a proper opportunity by their committing some faults, which servants are continually doing, are more obedient to her than their master; and the servants of the zenana whom the wife has the power of retaining or turning off, stand so much in awe of their mistress, that many of them pass their whole lives without ever once coming into the presence of the husband; some of them never perform any service for him at all, and those who do, enter not into discourse with him: and the women are so obstinate in this respect, that their husbands never can turn off one of the zenana servants; for his very complaint against them is a recommendation to favour, and his recommendation has the effect of complaint by subjecting them to their mistress's resentment. Contrary to this is the situation of European ladies, who have not their own will with their children and servants, but live more like free and familiar guests in their husbands' houses, and the household establishment being in common to both; if any part, as the carriage for example, is employed by the one, the other has to wait for it till it is disengaged: of this there is no doubt, that if a quarrel happens between an English husband and wife, the wife has to leave the house and seek

her dinner either at a father's or a friend's; whereas in Asia, it is the husband that has to go out, for frequently the utensils of cookery are not kept in the male apartments.

“ Fourthly, the freedom by custom of the Asiatic women from assisting in the business of the husband, or service of his guests; whereas this is generally the duty of European wives, whether their husbands be of a genteel business, such as jewelry, mercery, perfumery, or of the more servile ones. I have seen many rise from dinner to answer the demands of a purchaser: and although all these duties are not required of ladies, yet some, especially the entertaining of guests, carving and helping the dishes at table, and making the tea and coffee, are generally performed by them. Now the Asiatic ladies have no such duties at all.

“ Fifthly, the greater deference the Asiatic ladies find paid to their humours, and their prescriptive right of teasing their husbands by every pretext, which is considered as constituting an essential quality of beauty; for if a wife does not exercise this privilege by frequent practice, but is submissive to her husband's will in every thing, her charms very soon lose their brilliancy in his eyes. Thus, when a wife goes to visit her parents, she will not return to her husband till he has come himself several times to fetch her, and being as often vexed

by her breaking her promise. Every day when dinner is served, pretending to be engaged she keeps her husband waiting, and does not come till the meat has grown cold, and delays in the same manner at bedtime: for returning quickly from her father's house is considered as a sign of fondness for her husband; and coming soon to dinner they think betrays the disposition of a hungry beggar. In these and such like cases the husband has nothing for it but patience; nay, it even pleases him. I have known of many beautiful women, constant in their affections and obedient to their husbands night and day, of whom, from not having these qualities, the husbands have quickly been tired, and unjustly deserted for the sake of plain women who possessed them.

“ Sixthly, the greater reliance placed upon the wife's virtue by the Asiatic husbands both by law and custom; for as to European ladies, although they can go out of doors and discourse with strangers, yet this is not allowed unless they have a trusty person along with them either of the husband's or the father's; and sleeping out all night is absolutely denied them, contrary to the way of the Asiatic ladies, who when they visit a lady of their acquaintance, though their husbands be entire strangers, are not attended by any person of the husband's or father's, and they spend not only one or two nights, but even a whole

week, and in such a house, although the master is prohibited entering the apartments where they are, yet the young men of fifteen belonging to the family or relations under the name of children have free access, and eat with and enter into the amusements of their guests.

“Seventhly, their share in the children by law; for if a divorce happens, the sons go to the father and the daughters to the mother, contrary to the custom here; where if a divorce takes place, a wife who for twenty years may have toiled and consumed herself in bringing up her children, has to abandon all to the father, and, full of grief and affliction, leave his house.

“Eighthly, the ease both by law and custom with which the wife may separate herself from her husband, when there may be a quarrel between them without producing a divorce. Thus the wife in an hour’s time after the dispute sets off with the children and her property to the house of her father and relations, and until the husband makes her satisfaction, she does not return, and this she can always do without a moment’s delay.

“Besides these eight, as above noticed, of the superior advantages which the Asiatic women enjoy over the European, there are many others omitted for brevity’s sake. What has been said is enough for people of discernment.”

It would be impertinent to anticipate the reflections of the reader upon Abu Taleb's comparison; therefore no remarks are offered. It may be necessary to mention, however, that the foundation of his opinion for part of the sixth argument was a belief, from which he could never be drawn, that the servants attending ladies on a walk or upon a visit in this country, were spies employed by the husband or parent to watch their conduct. Upon no better grounded prejudice, possibly, rest many of the opinions which some European travellers have given of general Asiatic morals, or that Europeans have expressed of those of a different nation. Before we treat of the apartments or internal economy of the haram, it is requisite to describe the edifices of which it forms only a part. Of the Moosulmaun buildings and their arrangement, we can form no *exact* idea from any delineation given in the Arabian Nights. We have, indeed, the description of parts, such as a banqueting house, an hall of audience, or the splendid apartment of a royal favourite, but we want the detailed account of a whole to enable us to distinguish each division in the confused maze of an oriental palace. The structures of Bagdad were doubtless laid out on the same plan as those of the Moosulmaun capitals of the present day, so that the description of the mansion of a Turkish grandee at Aleppo, which I shall take

the liberty of extracting from the faithful and interesting work of Dr. Russell, cannot fail to give the reader a complete notion of the superior edifices of the East, which in every part are nearly alike in Mahummedan states.

“ The modern palaces at Aleppo are huge piles of building, in the composition of which symmetry is most perversely violated, though some parts taken separately have claims to elegance, and are well adapted to the climate. In all of them the approach is through a large unpaved court, where the bashaw’s horses are regularly exercised by the pages, and allowed afterwards, in the summer, to remain picketed all day in the open air. The front of the main building is generally deformed by the irregular disposition of the windows and projection of the kiosks or kooshuks, at unequal heights. The gateway is arched and decorated with marble of various colours. Persons of a certain rank pass on horseback through this to the bottom of the great staircase in the second court, which leads up to a grand colonnade, exposed to the north or the west, and protected from the sun by a sloping frame of wood-work, richly painted and gilt, or by curtains suspended between the columns. It is provided also with small fountains, and with divans for the accommodation of the persons in waiting. The state apartments are of an oblong form, with lofty

flat ceilings, and are well lighted by a row of large windows. The walls and ceilings are adorned with flowers, fruits, or other fancy ornaments painted in lively colours, intermixed with gilding, and richly varnished. In some chambers views of towns, gardens, or houses, are painted over the doors, but no human figures are admitted, and little regard is paid to the rules of perspective. On the pannels over the windows and cupboards are inscribed proverbs, sentences from the Koraun, stanzas from their poets, and sometimes complimentary verses to the master of the house. These are all in the Arabic character, and painted in an embellished character (similar to our ornamental cyphers and flourishes) peculiar to inscriptions.

“ Between the door and the divan is left a space proportioned to the size of the chamber, paved in Mosaic, or with large slabs of different colours. This is called the attaby, and is allotted for the pages in waiting. The rest of the floor intended for the divan is raised a foot and a half higher, and terraced. The divan is formed in the following manner: across the upper end and along the sides of the room is fixed a wooden platform, four feet broad and six inches high; upon this are laid cotton mattresses exactly of the same breadth, and over these a covering of broad-cloth trimmed with gold lace and fringes hanging over to the ground. A number of

large oblong cushions stuffed hard with cotton and faced with flowered velvet are then arranged on the platform close to the wall; the two upper corners of the divan are furnished also with softer cushions half the size of the others, which are laid upon a thin square mattress spread over those of the cloth, both being faced with brocade. In Hindoostan these form what is called the musnud, and are often very superb, being often of the richest tissues, brocades, or velvets, sumptuously embroidered, and even ornamented with flowers in pearl and precious stones.

“ The corners, in this manner distinguished, are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank. The terrace floor below the platform being first matted, is covered with the finest carpets of Persia or Turkey. Thus completed, the divan is kept extremely neat, and serves for the reception of company; the guests according to their rank being placed more or less distant from the distinguished corners; while such as are not entitled to sit in the presence of the grandee remain in the attaby, or stand at one end upon the carpet. In India the carpets are often covered over with white calico or muslin.

“ At the upper end of these rooms there is sometimes a light wooden kiosk projecting from the body of the building, and supported in the manner

of a balcony. It is raised a foot and a half higher than the floor of the divan, of which it forms a continuation, and is decorated in the same fashion. It is nearly of the same breadth, but the ceiling is lower, and having windows on the three sides is more airy.

“ The state apartments on the ground floor have seldom more than a row of windows on one side, corresponding to which, on the opposite side, are an equal number of cupboards with doors painted like the ceiling. Some of these apartments have a fountain in the attaby, or space below the divan, and terraced floor, and there is usually a large basin or fountain in the second court.

“ The apartments of the principal officers are handsome and spacious, but not magnificently furnished. Such as are allotted to the inferior officers of the palace being small are encumbered with luggage, but by the help of an additional mattress and coverlet the divan at night can be converted into a commodious bed. The pages and menial servants are, for the most part, badly lodged, several being obliged to sleep in one chamber, which at the same time is so filled with baggage, that it is impossible to prevent litter, or preserve that airy cleanliness requisite in a hot climate.

“ The haram, or quarter allotted to the women, consists of a large court, communicating with others

much smaller, in which are the bath, the private kitchen, laundry, and other offices. Part of the principal court is planted with trees and flowering shrubs; the rest is paved or flagged. At the south end is a square basin of water with jet d'eaus, and close to it, upon a stone mustâbee or platform, raised some feet, is built a small pavilion; or the mustâbee being only railed in, an open divan is occasionally formed upon it. In the middle of the mustâbee is frequently a small fountain surrounded by a Mosaic pavement, which, being constantly wetted by the jet d'eau, displays a variety of splendid colours, and the water as it runs through marble channels roughened at the bottom, in its return to the basin produces a pleasing murmur. Where the size of the court admits of a larger shrubbery, temporary divans are placed in the grove; or harbours are formed of slight latticed frames covered by the rose or the jasmine: the rose shooting to a most luxuriant height, when in full flower is elegantly picturesque.

“Facing the basin on the south side of the court is a wide, lofty, arched al kobbe (alcove) about a foot and a half above the pavement, and entirely open; it is painted in the same manner as the apartments, but the roof is finished in plain or gilt stucco; and the floor, in the middle of which is a fountain with a jet d'eau in its centre, is paved with marble of

sundry colours. A large divan is here prepared in the manner already described, but being intended for summer use, chintzes and Cairo mats are employed instead of broad cloth, velvet, and carpets. It is called by way of distinction *The Divan* (the name of the apartment it belongs to being affixed when any other is mentioned), and by its north aspect, and a sloping painted shed projecting over the arch, being sheltered from the sun, offers a delightful retreat in the hot months. The sound not less than the sight of the jet d'eau is extremely refreshing, and if there be a breath of air stirring, it arrives scented by the Arabian jasmine, the hennah (*Lawsonia inermis* of Linneus), and other fragrant plants growing in the shrubbery, or ranged in pots round the basin. There is usually a small room or cabinet on each side of the alcove neatly fitted up and serving for retirement.

“ On another side of the court is the kaah, suited for those sultry hours when the reflection from the stone walls and pavement is too strong in the divan. This hall, which is spacious, is nearly of a square form, and covered in the middle by a dome supported on three wide arches. The pavement or attabee under the dome is marble, and in the centre there is a round fountain with jet d'eaus. The rest of the floor is raised the ordinary height for divans, and the edge and front of the

steps are usually faced with marble of different colours; while the back corners of the hall being separated by wooden partitions form two small rooms, which are also called kubbe, leaving three large spaces under the arches for divans. The kaah is always richly fitted up, and may occasionally be rendered delightfully cool by laying the whole attabee under water. In these, as in all the other apartments, except those of state, a shelf goes quite round the rooms within three feet of the ceiling, on which are arranged china bowls, intermixed with vessels of silver and chrystal.

“ The divan (al kubbe) and the kaah are considered as common. The private apartments of the ladies occupy the other buildings with which the court is surrounded. The principal rooms all look into this court, and are well lighted and airy, being refreshed by ventilators in the wall. They are also richly ornamented, but unless there happens to be a yard belonging to the haram, the back rooms are small and dark. It is seldom that the sides of the court are of equal height, but they never exceed one story. The bedchambers are generally on the ground floor; those above are called marubba, and being reserved for ceremonial occasions are large and handsomely furnished. Stone stairs on the outside lead to the upper rooms, and are sometimes shaded by a vine. At the landing-place also there

is a seat shaded in the same manner. Some of the marubba, or upper chambers, have handsome kiosks.

“ Under the divan al kubbe, and some of the other apartments, are excellent vaults, and still lower is a large réservoir of water supplied either by pipes from an aqueduct, or filled early in the spring by water-carriers. When filled the mouth of the reservoir is stopped, and the water reserved for the hot months, when, by means of a leaden cup and a rope, it is drawn up perfectly clear and deliciously cool. It is usually drank in this state throughout the summer, although suspected by some to be less wholesome after remaining stagnant two or three months. These reservoirs are called sahréege.

“ The houses of the retired gentry are built, as far as their circumstances allow, on the plan above mentioned upon a smaller scale in respect to the outer apartments, but in those of the haram there is less disproportion, as it is in the comforts of their families that men look for their own, who are not employed in the management of the state.

“ The houses of the principal merchants seldom have an outer court, the entrance being immediately from the street. The outer apartments are small, furnished in a plain but neat manner; these serve only for the reception of familiar visitors in a morning, or at supper, the chief meal of the orien-

tals, made generally about sunset; for on extraordinary occasions the apartments of the haram are made use of, which in point of elegance often rival those of the palace, and sometimes surpass them in china and carpets.

“ The houses of the middle rank have seldom more than one court, but many of them have a kaah or summer apartments, and all have a divan, with a little garden or a fountain before it. In this respect their habitations are airy, and kept tolerably neat. From these a gradation may easily be imagined down to the houses of the lowest class. But it may be remarked that the meanest of them are seldom without a divan, and have at least a few bushes planted in the court-yard by way of garden. Their best room is rudely painted, and the shelf near the ceiling is ornamented with copper utensils instead of china.

“ The roofs of all the houses, except where the apartment is domed, as is the case generally with the kaah and bath, are flat, and terraced with a composition of tar, ashes, very small pebbles, molasses and sand formed into a mortar, which in time becomes as firm as rock, and will stand when the rafters which first supported it are decayed.” Of this the editor has in India seen many instances. These flat roofs are skreened and separated by parapet walls, against which are raised sloping sheds

to retire under in case of the dew falling, to prevent sleeping upon the terraces in hot weather. Open pavilions of slight wooden work are often erected upon them, or awnings pitched to intercept the dew. So easy a passage from one house to another would in some countries prove an irresistible temptation to house-breakings, which are seldom committed in that way. As to illicit attempts of another kind, a prevalent notion that leaping over the parapet of a neighbour's terrace is not less ignominious than robbing his house, joined to the chance of discovery by persons on the adjoining terrace, proves a better defence against gallantry than the height of the wall.

But to return to the haram and its internal economy. Here the editor must again have recourse to the valuable work, Dr. Russell's History of Aleppo, in which we have the truest picture of Moosulmaun manners yet represented to our view: all he utters is the language of simplicity and truth. In his descriptions are no flights of imagination or fanciful conjecture on what he had not the means of penetrating into.

Dr. Russell justly observes, that "however desirous a traveller in Turkey (it is the same throughout the Mahummedan world) may be to learn the character and domestic manners of Turkish ladies, he might have said Moosulmaun, he must

expect to meet with various obstacles to his researches. The regulations of the haram oppose a strong barrier to curiosity; inveterate custom excludes females from mingling in assemblies of the other sex, and even with their nearest male relations they appear to be under a restraint from which, perhaps, they are never emancipated, except in familiar society among themselves.

“ In conversation the Moosulmauns seldom talk of their women, and a stranger has few opportunities of introducing a subject which they seem studious to avoid. Some information indeed may be obtained from the Jewish and Christian women, who have occasionally access to the harems; but their accounts must be received with caution, and due allowance made for religious prejudices, as well as for the eastern propensity to fable.

“ All travellers who have visited the Levant (the East in general might have been said) have more or less experienced these obstacles to enquiry; and hence it is the less remarkable, that the relations concerning Mahummedan women met with in some of the best books of travels should often be found contradictory or defective, without impeachment either of the writer's diligence or veracity. Sensible from experience that neither a tolerable knowledge of the language, nor familiar intercourse with the natives, can wholly surmount difficulties, which

others have encountered with fewer advantages, it may be proper to bespeak indulgence for incidental errors in the following sketch of Mahummedan manners, in which are introduced a few domestic circumstances that professional privileges afforded opportunities of observing in the interior of the haram.

“ To the description already given of the part of a mansion allotted for the haram, it may be added, that close to the outer door there is an aperture in the wall about two feet from the ground, into which is fitted a narrow wooden frame, and the middle space filled up by a hollow wooden cylinder, placed vertically on pivots, so as to be easily turned round. This wheel being divided by one or more horizontal partitions, and open on one side from top to bottom, serves to deliver dishes from the kitchen, or to receive small parcels without opening the outer door, or the person being seen on either side by each other. The partitions are moveable, and may be taken out occasionally for the reception of larger parcels. Females who have business at the haram summon the attendants within by rapping gently on the wheel, but if not answered readily, they exercise the knocker of the door with great violence. It may be remarked that the doors of the great harams from

morning to sunset are seldom locked, on account of the constant succession of people coming and going; but the case is different in smaller harams and in inferior houses, where there is no separate quarter for the women; of these the master of the house not only shuts the street door but carries the key along with him.

“To the harams of the great belongs an officer, who superintends all affairs without doors relative to the haram, and commonly has one or two boys under him, who have access to the apartments, and are employed by the ladies in carrying messages or in other petty services. These boys generally are black slaves, but not eunuchs. Their principal is sometimes a eunuch; but except in the service of the bashaws, the office is more commonly bestowed upon a trusty white slave, or on a domestic of advanced age.

“None of the ordinary menial servants ever approach the door of the haram, unless the superintendant, or one of his attendants, is present; and all females who have business with the ladies, as well as physicians and other medical persons, must apply to him for admittance. Even the grandee himself does not presume to enter till he has been announced, in order to give time to prepare for his reception by those who, according to cus-

tom, ought not to appear before him unveiled; and upon certain occasions, as when the haram entertains a large company, he being apprized beforehand, does not go near the haram till the guests have left it.

The remark of Abu Taleb confirms the above-mentioned privilege of the Asiatic ladies, not to be intruded upon by their husbands when entertaining company. This Moosulmaun assures us such exclusion extends to days and nights. A European husband would certainly feel rather uneasy under such an interdiction.

“ Women of distinction pass much of their time at home. They have a bath for ordinary occasions within the haram; the purchase of household necessities does not lie within their province, and mercery, drapery, and trinkets are either sent for from the shops to be chosen, or are brought in by female pedlars. They are not however idle within doors. The superintendence of domestic affairs, the care of their children, with their needle and embroidery, furnish ample employment.

“ They are taught when young to read and sometimes to write the Arabic, but are very apt to neglect both, so that reading is not a common female amusement, and is never a study. Exceptions however do occur. Devotion does not appear to take up much of their time: they never go

to mosque; and, excepting the elder ladies, and those who have been at Mecca, they are not so punctual in their prayers as the men.

“ Amid domestic occupations serious or amusing the ladies find themselves fully employed, and seldom complain of time hanging heavy; but various occasions call them abroad. They visit near relations several times in the year, also when in childbed or in sickness. They assist at nuptial and funeral ceremonies; and at established hours go to visit their physician at his house when the case does not require his attendance at the haram. Thus women above a certain rank are more or less engaged, while those of the lower class are obliged to go to market, &c. Within doors they play at draughts, chess, and other games, but merely for amusement. In the winter evenings they are entertained by bands of hired musicians, story tellers, and drolls.

“ They often visit gardens in the vicinity of the city, hired for the day. On these occasions the divans in the summer-houses are furnished from their own, and cooks, &c. are sent to prepare an entertainment. The superintendant of the haram, with his servants, attends at the gateway to prevent the intrusion of strangers, and the ladies are at liberty to walk about negligently veiled. They leave town about dawn of day, and return at sunset. Their

numerous slaves and servants avail themselves of the opportunity to make merry, and the day is considered as one of licensed frolic. Musicians, dancers, and buffoons, are among the female attendants, and their music and chorusses may be heard at a considerable distance. The gardener has little reason to wish for parties of this kind, being by no means recompensed for the mischief done to his fruit trees, the branches in blossom being broken without mercy, or the fruit gathered before it is half ripe. They also pay stated visits to the tombs of their relations and celebrated holy men, as well as to the residencies of sacred living devotees, to whom they carry offerings, and whose prayers they intreat for the welfare of themselves and families.

“Criminals implore mercy in the name of the haram. The officers of justice do not presume to enter the door of a haram, but in the presence of the shekh of a district, i. e. the religious magistrate, and even then not without giving time for the women to veil; and these privileges are equally enjoyed by Christians and Jews.”

Dr. Russell assures us that boys have free access to the haram till sixteen or seventeen, and this authority is confirmed by the Moosulmaun Abu Taleb in his vindication of the liberties allowed to Asiatic ladies, already quoted.

In common, the men of rank do not eat with

the women, but in private life they share their meals together. Persons of distinction in public employments leave the haram early in the morning, and, excepting two hours after noon, pass most of their time in the outer apartments. Those, however, who have but little business, and the luxurious young men of all denominations, lounge many hours in the haram. Some allowance for this is made to youth for some weeks after marriage, but an effeminate character, which is by no means respectable among the men, is far from being acceptable among the women. The presence of the men at unusual hours in the day-time lays the whole haram under restraint, and however some favourite may be gratified by the attention of her lord, the rest of the women are apt to lament the liberty they are deprived of by his remaining too much at home.

The great men are attended in the haram by female servants, in the same manner as by their male domestics in the outer apartments. The other ladies, as well as the daughters, occasionally bring the pipe and coffee, but they do not remain standing, and if not desired to sit down retire.

It is seldom that all the ladies of a haram are seen by their lord assembled, unless they happen in the summer to be surprised sitting in the *divan al kaah* to enjoy the cool air. At his approach

they rise up, but if desired return to their places, and resume their work. However loquacious they may have been before he entered, a respectful silence ensues the moment he appears; a restraint which they feel the less from their being accustomed to it almost from their infancy.

Though the presence of the man may impose silence on the younger ladies, he always finds some of the elderly matrons ready enough to entertain him should he be disposed for conversation. In this manner he learns the domestic news of the town, which, though rarely a topic of discourse among the men, is circulated by female pedlars and the domestics of the haram. The former supply the ladies with gauzes, muslin, embroidery, and trinkets, and moreover have the art of collecting and embellishing all kinds of private anecdote. The latter are not less talkative nor more secret, but possess also a licensed privilege of speaking freely to the men, which they perfectly know how to exercise. This license is particularly used by nurses who gain a permanent establishment in families; the foster sister remaining attached to the haram, and in time succeeding her mother. In the hours of retirement the men converse also with the ladies on their own domestic affairs, and amuse themselves with their children. When they wish to be more retired they withdraw

to another apartment with the lady to whom it belongs, into which no person presumes to enter uncalled.

The ladies, especially those of rank, appear reserved in regard to their husbands, and Abu Taleb has fully described this part of their conduct.

Dr. Russell concludes his most informing remarks upon the condition of the Moosulmaun females by observing that they are not so rigorously confined as is imagined by Europeans in general, and his observation is confirmed by Abu Taleb. It may be added, that habit and the idea of decorum implanted in infancy and strengthened by custom render their restraints unirksome. Their ignorance of the female privileges enjoyed in many parts of Europe precludes any mortifying comparison; and even when informed of these privileges they do not appear very desirous of a liberty, which, in many instances, they regard as inconsistent with their notion of female honour and delicacy.

In the case of divorce, Abu Taleb in his vindication of the state of women in Asiatic, or rather Moosulmaun wedlock, observes, "that the fair lady, his adversary in argument, pleaded strongly for the superior advantage enjoyed by the European wife. The power of divorce, says he, being in the hands

of the husband, is ordained by law, but not practised; for if a great offence (he means adultery) be the motive to divorce a wife; if it be proved against her, she receives punishment by order of the magistrate or from the husband, with the concurrence of *her* relations (death or a severe flagellation); and if the offence be of a trivial nature, such as a difference of temper or unsociability, the husband punishes her by leaving the female apartments, and living in his own. But the reason for divorce being at the will of the husband lies in the very justice of the law, and the distinction of the male sex over the female, on account of the greater share they take in the management of the world; for all the laborious work falls to their lot, such as carrying heavy burthens, going to war, repulsing enemies, &c. and the women generally spend their lives in repose and quiet. Nevertheless, if the wife establishes a criminal prosecution against the husband, such as an unfair distribution of his time among his wives, or a diminution of the necessaries of life, she can obtain a divorce in spite of him."

Dr. Russell ascribes it to frugal considerations that divorces are not more common among the middling people; as, among other inconveniences, the woman when divorced reclaims her dowery, and if the husband should choose to marry another, it is attended with new expenses. In the

superior ranks of life divorces are also rare. The mediation of relations, and the reciprocal interest of the parties, unite to prevent a separation, from which the husband is likely to derive no advantage that he might not obtain on easier terms: he can take another wife, or purchase a new slave as a concubine.

The parties separated may easily come together again should the man repent any time before the expiration of three months, until which the power of taking her back rests with him. After this period she may refuse to return, and is free to marry whom she pleases. The power of the man however is limited to two divorces, for if he divorce her a third time, he cannot take her back till she shall have consummated a marriage with another man, by whom, after the term prescribed by the Koraun, which is three months, she must be legally divorced. Notwithstanding the liberty allowed, divorces are very rare among the Moosulmauns, they being reckoned disgraceful to the men as well as the women.

The wives and principal concubines have each their respective apartments and attendants; the kitchen is in common, but they have separate tables, visit each other, and cultivate intimacy as inclination leads them. They receive their relations and female friends in their own apartments, and

separately return their visits. It is on gala days only that all the ladies of a haram assemble, or are invited abroad together.

The first, or as Abu Taleb calls her, the equal wife (in rank) is usually denominated the sit al kebeeree or chief lady, and claims a certain degree of respect from all the rest. Sometimes it happens that the spacious haram of high families or rich merchants may be inhabited by the wives of a father and married sons at the same time, or by those of brothers after the father's death. In the first case the right of sit is conceded to the wife of the father, in the second it continues with her as widow, or is assumed by the first lady of the elder brother. By this regulation, though not invariably observed, contests of precedency are obviated, and deference to the opinion of the sit al kebeeree being founded on national custom, her power on a variety of occasions is usefully exerted. A Moosulmaun matron viewed in the character of sit, and successful in her administration at the head of a numerous family, is a most respectable personage in the East. The sultana mother in Turkey, and the mother begum in Hindoostan, have often great influence in the state; and the dowagers of families in gradation of rank commonly are regarded with a deference too often denied to those of similar condition in Europe, where a widow must leave the mansion, and conform

to a reduced income, very inadequate to her rank as the relict of a prince, a nobleman, or wealthy commoner.

The Moosulmauns, and indeed all the Asiatics, marry at an early period. Alliances are often projected by the parents in the infancy of their children, who are betrothed by proxy, and their marriage is concluded when they become adults. In such case the parties may have opportunities of seeing each other in family visits during childhood; but in general they are mutually strangers till their nuptials.

As soon as a youth, where infantine betrothment has not taken place, approaches the age of puberty, the parents are anxiously desirous of his marrying; and the choice of a bride is commonly left to the mother, who engages the assistance of her female acquaintance. The baths, the gardens, and other ceremonious occasions on which women associate, afford opportunities to the matrons of seeing the young ladies. The men trust the whole of courtship to their female relations, and it rarely happens that they are deceived; at least it is never attempted to conceal any visible defect of the woman.

When a lady is delivered, she is placed on a bed supported by cushions, and receives congratulatory visits from her female relations and friends, who talk incessantly; and if the child be a male, especially the first born, the crowd of visitants is very numer-

ous: even female musicians are introduced, which absurd practice is sometimes attended by dangerous consequences. When the child is a female, they are more moderate in their rejoicings; there is no music, and fewer visits or messages of congratulation.

Boys are circumcised between the age of eight or ten, sometimes later, but very seldom earlier. The ceremony is performed at home, where feasting and rejoicings are made for several days; and among persons of rank or fortune they are very splendid. The boy receives presents from his relations and those invited to the celebration, by whom he is attended in solemn procession through the city, accompanied by musicians, standard-bearers, and armed men. It is customary for people of condition to have two or three of their dependants' children circumcised at the same time, which adds to the pomp of the cavalcade.

It is usual when a person is deemed near his end to call in one or two shekhs (officers of the mosque) to pray and recite portions of the Koraun at the bed of the sick. In the expiring moments the attendants turn the face of the dying person towards the kibleh or point of Mahummedan prayer, that is, towards Mecca. At the instant of expiration, the women who may be present give the alarm, and are soon joined by all the females of the family in a

loud chorus of lamentation, which is called wullwulleh: in this the men take no share, but assume a resigned silence, and retire to sorrow in private. Some of the near female relations and friends, upon hearing of a death, repair to the house, and the wullwulleh is renewed upon the entrance of each visitant into the haram.

The corpse is kept no longer than is necessary for the preparations of interment, which seldom require more than a few hours. The body, after being washed by persons whose business it professionally is to do it, is wrapped up in a winding-sheet of white cotton, and laid in a covered bier, over which is thrown an embroidered pall, upon which is often sewn a piece of the cover of the holy house or kaabeh of Mecca. Some of the deceased's best wearing apparel is placed over all; and at the funerals of the young of either sex, flowers are strewed on the bier.

The acquaintance as well as the kindred and household attendants and dependants of the deceased accompany the funeral cavalcade; which of course is often splendid, and proceeds as follows. A number of the officiators at the mosques, carrying tattered banners, walk first, incessantly repeating Allah, Allah! that is, God is God, in a sort of chaunt; next comes the bier, surrounded by others of the above description, who, in a loud voice, chaunt

certain appropriate verses of the Koraun. The bier is carried by porters employed on purpose, who are occasionally relieved by such persons as think it meritorious to lend their assistance: immediately behind the bier the male relations and acquaintance walk in ranks, and after them the women and female slaves closely veiled, led by the chief-mourner, supported by two attendants. She occasionally utters the most dismal shrieks, which are chorussed by the wullwulleh of the other women, often hired for the occasion. In this order the procession advances in a quick pace to the court-yard of the mosque, where the bier being set down, a funeral service is read by the imaum. It is the first chapter of the Koraun, which follows:

“ In the name of God, the merciful, the forgiving. Praise be to God the most clement, the sovereign of the day of judgment. We worship thee, to thee we look for support. O direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou hast been incensed, or those who are in error.”

The procession then proceeds in the same order to the burial-ground, generally on the outskirts of the town; here the corpse is deposited in the grave in a reclining posture; being propped up by earth laid behind, with the face turned towards Mecca, and flag stones are placed to prevent the soil's falling in

upon the body. This done, the imaum recites the following service:

“ O man! of earth thou wast at first created, and to earth thou dost now return: this transitory abode having been the first step of thy progress to the mansions of eternity. If in thy actions thou hast been beneficent, God will pardon thy transgressions; and if thou hast not, still the mercy of God hath no bounds. But remember what thou didst profess in this world, that God was God alone, and that Mahummud was his messenger; also thy belief in all the prophets and apostles, and that the forgiveness of God is amply extended.”

The last exhortation is owing to a belief of the Moosulmauns, that immediately upon being laid in the grave, the corpse is reanimated and questioned by two angels respecting the faith. Of these angels an account will be seen in the notes.

This service being over, the imaum takes up a handful of earth and throws it into the grave; after which all who stand near do the same, pronouncing at the same time a short benediction, concluding thus: “ From God we came, and to God we must return.” This ends the ceremony; after which the grave is filled up, and the company retire in procession to the house of the deceased, at the gateway of which they disperse for their homes.

The graves of the Moosulmauns are generally

covered with brick stuccoed over or stone, in an elliptical form, and a stone is erected at each end. On the top of one is the sculpture of a turban for a man, or the female head-dress for a woman : on the other is carved an Arabic or Persian inscription, containing the name of the deceased, with a verse from the Koraun, or a couplet conveying the date of the person's death. The letters are cut in relief, and either gilt or painted white upon an azure ground. The sepulchres of the founders of mosques, schools, and other works of public benefit, such as caravan-seracs, large reservoirs, and gardens for public use; also of royal personages, governors of provinces, and distinguished holy men; are often erected in a court of the building, or a garden belonging to it, and are frequently magnificent. Over the grave is raised a mustâbee or platform of considerable extent; in the centre of which rises a dome, and under it is placed the tomb. Several of these mausoleums are amongst the most superb fabrics of the East, and have generally considerable estates settled to maintain a mosque, cells for the officiating devotees, who pray for the soul of the founder; a school, and often a market, the hire of shops, and the duties of which, form part of the fund for repairs and support. These are always walled round, and have generally a sumptuous gateway.

Near relations, both male and female, but each

sex separately, visit the sepulchre on the third, seventh, and fortieth day after an interment; also on its anniversary, when prayers are offered for the salvation of the deceased, and victuals and alms distributed to the poor. The men make no alteration in their dress as mourning: the women lay aside jewels, and dress in their plainest garments, twelve months for a father, and six for a husband; but these terms are not always observed.

ARABIAN NIGHTS

ENTERTAINMENTS.

INTRODUCTORY CHAPTER.

THE chronicles of the Sassanians, ancient kings of Persia, who extended their empire into the Indies, over all the adjacent islands, and a great way beyond the Ganges, as far as China, acquaint us, that there was formerly a king of that potent family, who was regarded as the most excellent prince of his time¹. He was as much beloved by his subjects for his wisdom and prudence, as he was dreaded by his neighbours, on account of his valour, and well-disciplined troops. He had two sons; the elder Shier-ear², the worthy heir of his father, and endowed with all his virtues; the younger Shaw-zummaun³, a prince of equal merit.

After a long and glorious reign, this king died; and Shier-ear mounted his throne. Shaw-zummaun,

being excluded from all share in the government by the laws of the empire, and obliged to live a private life, was so far from envying the happiness of his brother, that he made it his whole business to please him, and in this succeeded without much difficulty. Shier-ear, who had naturally a great affection for the prince his brother, gave him the kingdom of Great Tartary. Shaw-zummaun went immediately and took possession of it, and fixed the seat of his government at Samarcand, the metropolis of the country.

After they had been separated ten years, Shier-ear, being very desirous of seeing his brother, resolved to send an ambassador to invite him to his court. He made choice of his prime vizier for the embassy, and sent him to Tartary, with a retinue answerable to his dignity. The vizier proceeded with all possible expedition to Samarcand. When he came near the city, Shaw-zummaun was informed of his approach, and went to meet him attended by the principal lords of his court, who, to shew the greater honour to the sultan's minister, appeared in magnificent apparel. The king of Tartary received the ambassador with the greatest demonstrations of joy; and immediately asked him concerning the welfare of the sultan his brother. The vizier having acquainted him that he was in health, informed him of the purpose of his embassy. Shaw-zummaun was

much affected, and answered: "Sage vizier, the sultan my brother does me too much honour; nothing could be more agreeable to me, for I as ardently long to see him as he does to see me. Time has not diminished my friendship more than his. My kingdom is in peace, and I want no more than ten days to get myself ready to return with you. There is therefore no necessity for your entering the city for so short a period. I pray you to pitch your tents here, and I will order every thing necessary to be provided for yourself and your attendants." The vizier readily complied; and as soon as the king returned to the city, he sent him a prodigious quantity of provisions of all sorts, with presents of great value.

In the meanwhile, Shaw-zummaun prepared for his journey, gave orders about his most important affairs, appointed a council to govern in his absence, and named a minister, of whose wisdom he had sufficient experience, and in whom he had entire confidence, to be their president. At the end of ten days, his equipage being ready, he took leave of the queen his wife, and went out of town in the evening with his retinue. He pitched his royal pavilion near the vizier's tent, and conversed with him till midnight. Wishing once more to see the queen, whom he ardently loved, he returned alone to his palace, and went directly to her majesty's apartments. But she, not expecting his return, had taken one of the meanest officers of her household to her bed.

The king entered without noise, and pleased himself to think how he should surprise his wife, who he thought loved him with reciprocal tenderness. But how great was his astonishment, when, by the light of the flambeau, he beheld a man in her arms! He stood immoveable for some time, not knowing how to believe his own eyes. But finding there was no room for doubt, How! said he to himself, I am scarcely out of my palace, and but just under the walls of Samarcand, and dare they put such an outrage upon me? Perfidious wretches! your crime shall not go unpunished. As a king, I am bound to punish wickedness committed in my dominions; and as an enraged husband, I must sacrifice you to my just resentment. The unfortunate prince, giving way to his rage, then drew his cimeter, and approaching the bed killed them both with one blow, turning their sleep into death; and afterwards taking them up, he threw them out of a window into the ditch that surrounded the palace.

Having thus avenged himself, he returned to his pavilion without saying one word of what had happened, gave orders that the tents should be struck, and every thing made ready for his journey. All was speedily prepared, and before day he began his march, with kettle-drums and other instruments of music, that filled every one with joy, excepting the king; he was so much afflicted by the disloyalty of his wife, that he was seized with extreme melancholy, which

preyed upon his spirits during the whole of his journey.

When he drew near the capital of the Indies, the sultan Shier-ear and all his court came out to meet him. The princes were overjoyed to see one another, and having alighted, after mutual embraces and other marks of affection and respect, remounted, and entered the city, amidst the acclamations of the people. The sultan conducted his brother to the palace provided for him, which had a communication with his own by a garden. It was so much the more magnificent as it was set apart as a banqueting-house for public entertainments, and other diversions of the court, and its splendor had been lately augmented by new furniture.

Shier-ear immediately left the king of Tartary, that he might give him time to bathe, and to change his apparel. As soon as he had done, he returned to him again, and they sat down together on a sofa or alcove. The courtiers out of respect kept at a distance, and the two princes entertained one another suitably to their friendship, their consanguinity, and their long separation. The time of supper being come, they ate together, after which they renewed their conversation, which continued till Shier-ear, perceiving that it was very late, left his brother to repose.

The unfortunate Shaw-zummaun retired to bed.

Though the conversation of his brother had suspended his grief for some time, it returned again with increased violence; so that, instead of taking his necessary rest, he tormented himself with the bitterest reflections. All the circumstances of his wife's disloyalty presented themselves afresh to his imagination, in so lively a manner, that he was like one distracted. Not being able to sleep, he arose, and abandoned himself to the most afflicting thoughts, which made such an impression upon his countenance, as it was impossible for the sultan not to observe. What, said he, can be the matter with the king of Tartary that he is so melancholy? Has he any cause to complain of his reception? No, surely; I have received him as a brother whom I love, so that I can charge myself with no omission in that respect. Perhaps it grieves him to be at such a distance from his dominions, or from the queen his wife? If that be the case, I must forthwith give him the presents I designed for him, that he may return to Samarcand. Accordingly the next day Shier-ear sent him part of those presents, being the greatest rarities and the richest things that the Indies could afford. At the same time he endeavoured to divert his brother every day by new objects of pleasure, and the most splendid entertainments. But these, instead of affording him ease, only increased his sorrow.

One day, Shier-ear having appointed a great

hunting-match, about two days journey from his capital, in a place that abounded with deer, Shawzummaun besought him to excuse his attendance, for his health would not allow him to bear him company. The sultan, unwilling to put any constraint upon him, left him at his liberty, and went a hunting with his nobles. The king of Tartary being thus left alone, shut himself up in his apartment, and sat down at a window that looked into the garden. That delicious place, and the sweet harmony of an infinite number of birds, which chose it for their retreat, must certainly have diverted him, had he been capable of taking pleasure in any thing; but being perpetually tormented with the fatal remembrance of his queen's infamous conduct, his eyes were not so much fixed upon the garden, as lifted up to heaven to bewail his misfortune.

Whilst he was thus absorbed in grief, a circumstance occurred which attracted the whole of his attention. A secret gate of the sultan's palace suddenly opened, and there came out of it twenty women, in the midst of whom walked the sultanness, who was easily distinguished from the rest by her majestic air. This princess thinking that the king of Tartary was gone a hunting with his brother the sultan, came with her retinue near the windows of his apartment. For the prince had so placed himself that he could see all that passed in the garden

without being perceived himself. He observed, that the persons who accompanied the sultanness threw off their veils and long robes, that they might be more at their ease; but he was greatly surprised to find that ten of them were black men, and that each of these took his mistress. The sultanness, on her part, was not long without her gallant⁴. She clapped her hands, and called Masoud, Masoud, and immediately a black descended from a tree, and ran towards her with great speed.

Modesty will not allow, nor is it necessary, to relate what passed between the blacks and the ladies. It is sufficient to say, that Shaw-zummaun saw enough to convince him, that his brother was as much to be pitied as himself. This amorous company continued together till midnight, and having bathed together in a great piece of water, which was one of the chief ornaments of the garden, they dressed themselves, and re-entered the palace by the secret door, all except Masoud, who climbed up his tree, and got over the garden wall as he had come in.

These things having passed in the king of Tartary's sight, filled him with a multitude of reflections. How little reason had I, said he, to think that none was so unfortunate as myself? It is surely the unavoidable fate of all husbands, since even the sultan my brother, who is sovereign of so many do-

minions, and the greatest prince of the earth, could not escape. Such being the case, what a fool am I to kill myself with grief? I am resolved that the remembrance of a misfortune so common shall never more disturb my peace.

From that moment he forbore afflicting himself. He called for his supper, ate with a better appetite than he had done since his leaving Samarcand, and listened with some degree of pleasure to the agreeable concert of vocal and instrumental music that was appointed to entertain him while at table.

He continued after this very cheerful; and when he was informed that the sultan was returning, went to meet him, and paid him his compliments with great gaiety. Shier-ear at first took no notice of this alteration. He politely expostulated with him for not bearing him company, and without giving him time to reply, entertained him with an account of the great number of deer and other game they had killed, and the pleasure he had received in the chase. Shaw-zummaun heard him with attention; and being now relieved from the melancholy which had before depressed his spirits, and clouded his talents, took up the conversation in his turn, and spoke a thousand agreeable and pleasant things to the sultan.

Shier-ear, who expected to have found him in the same state as he had left him, was overjoyed to see him so cheerful: Dear brother, said he, I return

thanks to heaven for the happy change it has wrought in you during my absence. I am indeed extremely rejoiced. But I have a request to make to you, and conjure you not to deny me. I can refuse you nothing, replied the king of Tartary; you may command Shaw-zummaun as you please: speak, I am impatient to know what you desire of me. Ever since you came to my court, resumed Shier-ear, I have found you immersed in a deep melancholy, and I have in vain attempted to remove it by different diversions. I imagined it might be occasioned by your distance from your dominions, or that love might have a great share in it; and that the queen of Samarcand, who, no doubt, is an accomplished beauty, might be the cause. I do not know whether I am mistaken in my conjecture; but I must own, that it was for this very reason I would not importune you upon the subject, for fear of making you uneasy. But without myself contributing any thing towards effecting the change, I find on my return that your mind is entirely delivered from the black vapour which disturbed it. Pray do me the favour to tell me why you were so melancholy, and wherefore you are no longer so.

The king of Tartary continued for some time as if he had been meditating and contriving what he should answer; but at last replied, You are my sultan and master; but excuse me, I beseech you, from

answering your question. No, dear brother, said the sultan, you must answer me, I will take no denial. Shaw-zummaun, not being able to withstand these pressing intreaties, replied, Well then, brother, I will satisfy you, since you command me; and having told him the story of the queen of Samarcand's treachery, This, said he, was the cause of my grief; judge whether I had not sufficient reason for my depression.

O! my brother, said the sultan (in a tone which shewed what interest he took in the king of Tartary's affliction), what a horrible event do you tell me! I commend you for punishing the traitors who offered you such an outrage. None can blame you for what you have done. It was just; and for my part, had the case been mine, I should scarcely have been so moderate. I could not have satisfied myself with the life of one woman; I should have sacrificed a thousand to my fury. I now cease to wonder at your melancholy. The cause was too afflicting and too mortifying not to overwhelm you. O heaven! what a strange adventure! Nor do I believe the like ever befell any man but yourself. But I must bless God, who has comforted you; and since I doubt not but your consolation is well-grounded, be so good as to inform me what it is, and conceal nothing from me. Shaw-zummaun was not so easily prevailed upon in this point as he had been in the other, on

his brother's account. But being obliged to yield to his pressing instances, answered, I must obey you then, since your command is absolute, yet I am afraid that my obedience will occasion your trouble to be greater than my own. But you must blame yourself, since you force me to reveal what I should otherwise have buried in eternal oblivion. What you say, answered Shier-ear, serves only to increase my curiosity. Discover the secret, whatever it be. The king of Tartary being no longer able to refuse, related to him the particulars of the blacks in disguise, of the ungoverned passion of the sultaness, and her ladies; nor did he forget Masoud. After having been witness to these infamous actions, he continued, I believed all women to be naturally lewd; and that they could not resist their inclination. Being of this opinion, it seemed to me to be in men an unaccountable weakness to place any confidence in their fidelity. This reflection brought on many others; and in short, I thought the best thing I could do was to make myself easy. It cost me some pains indeed, but at last I grew reconciled; and if you will take my advice, you will follow my example.

Though the advice was good, the sultan could not approve of it, but fell into a rage. What! said he, is the sultaness of the Indies capable of prostituting herself in so base a manner! No, brother, I cannot believe what you state unless I beheld it

with my own eyes. Yours must needs have deceived you; the matter is so important that I must be satisfied of it myself. Dear brother, answered Shaw-zummaun, that you may without much difficulty. Appoint another hunting-match, and when we are out of town with your court and mine, we will rest under our tents, and at night let you and I return unattended to my apartments. I am certain the next day you will see a repetition of the scene. The sultan approving the stratagem, immediately appointed another hunting-match. And that same day the tents were pitched at the place appointed.

The next day the two princes set out with all their retinue; they arrived at the place of encampment, and staid there till night. Shier-ear then called his grand vizier, and, without acquainting him with his design, commanded him during his absence to suffer no person to quit the camp on any pretence whatever. As soon as he had given this order, the king of Grand Tartary and he took horse, passed through the camp incognito, returned to the city, and went to Shaw-zummaun's apartment. They had scarcely placed themselves in the window whence the king of Tartary had beheld the scene of the disguised blacks, when the secret gate opened, the sultanness and her ladies entered the garden with the blacks, and she having called to Masoud, the sultan saw more than enough fully to convince him of his dishonour and misfortune.

Oh heavens! he exclaimed, what indignity! What horror! Can the wife of a sovereign be capable of such infamous conduct? After this, let no prince boast of being perfectly happy. Alas! my brother, continued he, embracing the king of Tartary, let us both renounce the world, honour is banished out of it; if it flatter us one day, it betrays us the next. Let us abandon our dominions, and go into foreign countries, where we may lead an obscure life, and conceal our misfortunes. Shaw-zummaun did not at all approve of this plan, but did not think fit to contradict Shier-ear in the heat of his passion. Dear brother, he replied, your will shall be mine. I am ready to follow you whithersoever you please: but promise me that you will return, if we meet with any one more unhappy than ourselves. To this I agree, said the sultan, but doubt much whether we shall. I am not of your opinion in this, replied the king of Tartary; I fancy our journey will be but short. Having thus resolved, they went secretly out of the palace. They travelled as long as day-light continued; and lay the first night under trees. They arose about break of day, went on till they came to a fine meadow on the sea-shore, that was besprinkled with large trees. They sat down under one of them to rest and refresh themselves, and the chief subject of their conversation was the infidelity of their wives.

They had not rested long, before they heard a frightful noise from the sea, and a terrible cry, which

filled them with fear. The sea then opened, and there arose something like a great black column, which reached almost to the clouds. This redoubled their terror, made them rise with haste, and climb up into a tree to hide themselves. They had scarcely got up, when looking to the place from whence the noise proceeded, and where the sea had opened, they observed that the black column advanced, winding about towards the shore, cleaving the water before it. They could not at first think what this could mean, but in a little time they found that it was one of those malignant genies that are mortal enemies to mankind, and are always doing them mischief. He was black and frightful, had the shape of a giant, of a prodigious stature, and carried on his head a large glass box, fastened with four locks of fine steel. He entered the meadow with his burden, which he laid down just at the foot of the tree where the two princes were concealed, who gave themselves over as lost. The genie sat down by his box, and opening it with four keys that he had at his girdle, there came out a lady magnificently appareled, of a majestic stature, and perfect beauty. The monster made her sit down by him, and eyeing her with an amorous look, said, Lady, nay, most accomplished of all ladies who are admired for their beauty, my charming mistress, whom I carried off on your wedding-day, and have loved so constantly ever since,

let me sleep a few moments by you; for I found myself so very drowsy that I came to this place to take a little rest. Having spoken thus, he laid down his huge head upon the lady's knees, and stretching out his legs, which reached as far as the sea, he fell asleep presently, and snored so loud that he made the shores echo.

The lady happening at this time to look up, saw the two princes in the tree, and made a sign to them with her hand to come down without making any noise. Their fear was extreme when they found themselves discovered, and they prayed the lady, by other signs, to excuse them. But she, after having laid the monster's head softly on the ground, rose up and spoke to them, with a low but eager voice, to come down to her; she would take no denial. They informed her by signs that they were afraid of the genie, and would fain have been excused. Upon which she ordered them to come down, and threatened if they did not make haste, to awaken the genie, and cause him to put them to death.

These words so much intimidated the princes, that they began to descend with all possible precaution, lest they should awake the genie. When they had come down, the lady took them by the hand, and going a little farther with them under the trees, made them a very urgent proposal. At

first they rejected it, but she obliged them to comply by her threats. Having obtained what she desired, she perceived that each of them had a ring on his finger, which she demanded. As soon as she had received them, she pulled out a string of other rings, which she shewed the princes, and asked them if they knew what those jewels meant? No, said they, we hope you will be pleased to inform us. These are, she replied, the rings of all the men to whom I have granted my favours. There are fourscore and eighteen, which I keep as memorials of them; and I asked for yours to make up the hundred. So that I have had a hundred gallants already, notwithstanding the vigilance of this wicked genie, who never leaves me. He may lock me up in this glass box, and hide me in the bottom of the sea; but I find methods to elude his vigilance. You may see by this, that when a woman has formed a project, there is no husband or lover that can prevent her from putting it in execution. Men had better not put their wives under such restraint, as it only serves to teach them cunning. Having spoken thus to them, she put their rings on the same string with the rest, and sitting down by the monster, as before, laid his head again upon her lap, and made a sign to the princes to depart.

They returned immediately the way they had come, and when they were out of sight of the lady

and the genie, Shier-ear said to Shaw-zummaun, Well, brother, what do you think of this adventure? Has not the genie a very faithful mistress? And do you not agree that there is no wickedness equal to that of women? Yes, brother, answered the king of Great Tartary; and you must also agree that the monster is more unfortunate, and more to be pitied than ourselves. Therefore, since we have found what we sought for, let us return to our dominions, and let not this hinder us from marrying. For my part, I know a method by which to preserve the fidelity of my wife inviolable. I will say no more at present, but you will hear of it in a little time, and I am sure you will follow my example. The sultan agreed with his brother; and continuing their journey, they arrived in the camp the third night after their departure.

The news of the sultan's return being spread, the courtiers came betimes in the morning before his pavilion to wait his pleasure. He ordered them to enter, received them with a more pleasant air than he had formerly done, and gave each of them a present. After which, he told them he would go no farther, ordered them to take horse, and returned with expedition to his palace.

As soon as he arrived, he proceeded to the sultaness's apartment, commanded her to be bound before him, and delivered her to his grand vizier, with an order

to strangle her, which was accordingly executed by that minister, without inquiring into her crime. The enraged prince did not stop here, but cut off the heads of all the sultaness's ladies with his own hand. After this rigorous punishment, being persuaded that no woman was chaste, he resolved, in order to prevent the disloyalty of such as he should afterwards marry, to wed one every night, and have her strangled next morning. Having imposed this cruel law upon himself, he swore that he would put it in force immediately after the departure of the king of Tartary, who shortly took leave of him, and being laden with magnificent presents, set forward on his journey.

Shaw-zummaun having departed, Shier-ear ordered his grand vizier to bring him the daughter of one of his generals. The vizier obeyed. The sultan lay with her, and putting her next morning into his hands again in order to have her strangled, commanded him to provide him another the next night. Whatever reluctance the vizier might feel to put such orders in execution, as he owed blind obedience to the sultan his master, he was forced to submit. He brought him then the daughter of a subaltern, whom he also put to death the next day. After her he brought a citizen's daughter ; and, in a word, there was every day a maid married, and a wife murdered.

The rumour of this unparalleled barbarity occa-

sioned a general consternation in the city, where there was nothing but crying and lamentation. Here, a father in tears, and inconsolable for the loss of his daughter; and there, tender mothers dreading lest their daughters should share the same fate, filling the air with cries of distress and apprehension. So that, instead of the commendations and blessings which the sultan had hitherto received from his subjects, their mouths were now filled with imprecations.

The grand vizier, who, as has been already observed, was the unwilling executioner of this horrid course of injustice, had two daughters, the elder called Scheherazade⁵, and the younger Dinarzade⁶. The latter was highly accomplished; but the former possessed courage, wit, and penetration, infinitely above her sex. She had read much, and had so admirable a memory, that she never forgot any thing she had read. She had successfully applied herself to philosophy, medicine, history, and the liberal arts; and her poetry excelled the compositions of the best writers of her time. Besides this, she was a perfect beauty, and all her accomplishments were crowned by solid virtue.

The vizier passionately loved this daughter, so worthy of his affection. One day, as they were conversing together, she said to him, Father, I have one favour to beg of you, and most humbly pray you to grant it. I will not refuse, answered

he, provided it be just and reasonable. For the justice of it, resumed she, there can be no question, and you may judge of this by the motive which obliges me to make the request. I wish to stop that barbarity which the sultan exercises upon the families of this city. I would dispel those painful apprehensions which so many mothers feel of losing their daughters in such a fatal manner. Your design, daughter, replied the vizier, is very commendable; but the evil you would remedy seems to me incurable. How do you propose to effect your purpose? Father, said Scheherazade, since by your means the sultan makes every day a new marriage, I conjure you, by the tender affection you bear me, to procure me the honour of his bed. The vizier could not hear this without horror. O heaven! he replied in a passion, have you lost your senses, daughter, that you make such a dangerous request? You know the sultan has sworn, that he will never lie above one night with the same woman, and to command her to be killed the next morning; would you then have me propose you to him? Consider well to what your indiscreet zeal will expose you. Yes, dear father, replied the virtuous daughter, I know the risk I run; but that does not alarm me. If I perish, my death will be glorious; and if I succeed, I shall do my country an important service. No, no, said the vizier, whatever you may offer to induce

me to let you throw yourself into such imminent danger, do not imagine that I will ever consent. When the sultan shall command me to strike my poniard into your heart, alas! I must obey; and what an employment will that be for a father! Ah! if you do not dread death, at least cherish some fears of afflicting me with the mortal grief of imbuing my hands in your blood. Once more, father, replied Scheherazade, grant me the favour I solicit. Your stubbornness, resumed the vizier, will rouse my anger; why will you run headlong to your ruin? They who do not foresee the end of a dangerous enterprise can never conduct it to a happy issue. I am afraid the same thing will happen to you as befell the ass, which was well off, but could not remain so. What misfortune befell the ass? demanded Scheherazade. I will tell you, replied the vizier, if you will hear me.

FABLE.

THE ASS, THE OX, AND THE LABOURER.

A VERY wealthy merchant possessed several country-houses, where he kept a large number of cattle of every kind. He retired with his wife and family to one of these estates, in order to improve it under his own direction. He had the gift of understanding the language of beasts, but with this condition, that he should not, on pain of death, interpret it to any one else. And this hindered him from communicating to others what he learned by means of this faculty.

He kept in the same stall an ox and an ass. One day as he sat near them, and was amusing himself in looking at his children who were playing about him, he heard the ox say to the ass, Sprightly, O! how happy do I think you, when I consider the ease you enjoy, and the little labour that is required of you. You are carefully rubbed down and washed, you have well-dressed corn, and fresh clean water. Your greatest business is to carry the merchant, our master, when he has any little journey to make, and were it not for that you would be perfectly idle. I am treated in a very different manner, and my condition is as deplorable as yours is fortunate. Day-

light no sooner appears than I am fastened to a plough, and made to work till night, which so fatigues me, that sometimes my strength entirely fails. Besides, the labourer, who is always behind me, beats me continually. By drawing the plough, my tail is all fleaed; and in short, after having laboured from morning to night, when I am brought in they give me nothing to eat but sorry dry beans, not so much as cleansed from dirt, or other food equally bad; and to heighten my misery, when I have filled my belly with such ordinary stuff, I am forced to lie all night in my own dung: so that you see I have reason to envy your lot.

The ass did not interrupt the ox; but when he had concluded, answered, They that called you a foolish beast did not lie. You are too simple; you suffer them to conduct you whither they please, and shew no manner of resolution. In the mean time, what advantage do you reap from all the indignities you suffer? You kill yourself for the ease, pleasure, and profit of those who give you no thanks for your service. But they would not treat you so, if you had as much courage as strength. When they come to fasten you to the stall, why do you not resist? why do you not gore them with your horns, and shew that you are angry, by striking your foot against the ground? And, in short, why do not you frighten them by bellowing aloud? Nature has fur-

nished you with means to command respect; but you do not use them. They bring you sorry beans and bad straw; eat none of them, only smell and then leave them. If you follow my advice, you will soon experience a change, for which you will thank me.

The ox took the ass's advice in very good part, and owned he was much obliged to him. Dear Sprightly, added he, I will not fail to do as you direct, and you shall see how I will acquit myself. Here ended their conversation, of which the merchant lost not a word.

Early the next morning the labourer went for the ox. He fastened him to the plough, and conducted him to his usual work. The ox, who had not forgotten the ass's counsel, was very troublesome and untowardly all that day, and in the evening, when the labourer brought him back to the stall, and began to fasten him, the malicious beast, instead of presenting his head willingly as he used to do, was restive, and drew back bellowing; and then made at the labourer, as if he would have gored him with his horns. In a word, he did all that the ass had advised him. The day following, the labourer came as usual, to take the ox to his labour; but finding the stall full of beans, the straw that he had put in the night before not touched, and the ox lying on the ground with his legs stretched out, and

panting in a strange manner, he believed him to be unwell, pitied him, and thinking that it was not proper to take him to work, went immediately and acquainted his master with his condition. The merchant perceiving that the ox had followed all the mischievous advice of the ass, determined to punish the latter, and accordingly ordered the labourer to go and put him in the ox's place, and to be sure to work him hard. The labourer did as he was desired. The ass was forced to draw the plough all that day, which fatigued him so much the more, as he was not accustomed to that kind of labour; besides, he had been so soundly beaten, that he could scarcely stand when he came back.

Meanwhile, the ox was mightily pleased; he ate up all that was in his stall, and rested himself the whole day. He rejoiced that he had followed the ass's advice, blessed him a thousand times for the kindness he had done him, and did not fail to express his obligations when the ass had returned. The ass made no reply, so vexed was he at the ill treatment he had received; but he said within himself, It is by my own imprudence I have brought this misfortune upon myself. I lived happily, every thing smiled upon me; I had all that I could wish; it is my own fault that I am brought to this miserable condition; and if I cannot contrive some way to get out of it, I am certainly undone. As he spoke, his strength

was so much exhausted that he fell down in his stall, as if he had been half dead.

Here the grand vizier addressed himself to Scheherazade, and said, Daughter, you act just like this ass; you will expose yourself to destruction by your erroneous policy. Take my advice, remain quiet, and do not seek to hasten your death. Father, replied Scheherazade, the example you have set before me will not induce me to change my resolution. I will never cease importuning you until you present me to the sultan as his bride. The vizier, perceiving that she persisted in her demand, replied, Alas! then, since you will continue obstinate, I shall be obliged to treat you in the same manner as the merchant whom I before referred to treated his wife a short time after.

The merchant understanding that the ass was in a lamentable condition, was desirous of knowing what passed between him and the ox, therefore after supper he went out by moonlight, and sat down by them, his wife bearing him company. After his arrival, he heard the ass say to the ox, Comrade, tell me, I pray you, what you intend to do to-morrow, when the labourer brings you meat? What will I do? replied the ox, I will continue to act as you taught me. I will draw back from him and threaten him with my horns, as I did yesterday: I will feign myself ill, and at the point of death. Beware of that, replied the

ass, it will ruin you; for as I came home this evening, I heard the merchant, our master, say something that makes me tremble for you. Alas! what did you hear? demanded the ox; as you love me, withhold nothing from me, my dear Sprightly. Our master, replied the ass, addressed himself thus to the labourer: Since the ox does not eat, and is not able to work, I would have him killed to-morrow, and we will give his flesh as an alms to the poor for God's sake; as for the skin that will be of use to us, and I would have you give it the currier to dress; therefore be sure to send for the butcher. This is what I had to tell you, said the ass. The interest I feel in your preservation, and my friendship for you, obliged me to make it known to you, and to give you new advice. As soon as they bring you your bran and straw, rise up and eat heartily. Our master will by this think that you are recovered, and no doubt will recall his orders for killing you; but, if you act otherwise, you will certainly be slaughtered.

This discourse had the effect which the ass designed. The ox was greatly alarmed, and bellowed for fear. The merchant, who heard the conversation very attentively, fell into a loud fit of laughter. His wife was greatly surprised, and asked, Pray, husband, tell me what you laugh at so heartily, that I may laugh with you. Wife, replied he, you must content yourself with hearing me laugh. No, re-

turned she, I will know the reason. I cannot afford you that satisfaction, answered he, and can only inform you that I laugh at what our ass just now said to the ox. The rest is a secret, which I am not allowed to reveal. What, demanded she, hinders you from revealing the secret? If I tell it you, replied he, I shall forfeit my life. You only jeer me, cried his wife; what you would have me believe cannot be true. If you do not directly satisfy me as to what you laugh at, and tell me what the ox and the ass said to one another, I swear by heaven that you and I shall never bed together again.

Having spoken thus, she went into the house, and seating herself in a corner, cried there all night. Her husband lay alone, and finding next morning that she continued in the same humour, told her, she was very foolish to afflict herself in that manner; that the thing was not worth so much; that it concerned her very little to know, while it was of the utmost consequence to him to keep the secret: therefore, continued he, I conjure you to think no more of it. I shall still think so much of it, replied she, as never to forbear weeping till you have satisfied my curiosity. But I tell you very seriously, answered he, that it will cost me my life if I yield to your indiscreet solicitations. Let what will happen, said she, I do insist upon it. I perceive, resumed the merchant, that it is impossible to bring you to

reason, and since I foresee that you will occasion your own death by your obstinacy, I will call in your children, that they may see you before you die. Accordingly he called for them, and sent for her father and mother, and other relations. When they were come, and had heard the reason of their being summoned, they did all they could to convince her that she was in the wrong, but to no purpose: she told them she would rather die than yield that point to her husband. Her father and mother spoke to her by herself, and told her that what she desired to know was of no importance to her; but they could produce no effect upon her, either by their authority or intreaties. When her children saw that nothing would prevail to draw her out of that sullen temper, they wept bitterly. The merchant himself was half frantic, and almost ready to risk his own life to save that of his wife, whom he sincerely loved.

Now, my daughter, continued the vizier to Scheherazade, this merchant had fifty hens and one cock, with a dog that gave good heed to all that passed. While the merchant was, as I said, considering what he had best do, he saw his dog run towards the cock as he was treading a hen, and heard him say to him: Cock, I am sure heaven will not let you live long; are you not ashamed to act thus to-day? The cock standing up on tiptoe, answered fiercely: And why not to-day as well as other days? If you do not know,

replied the dog, then I will tell you, that this day our master is in great perplexity. His wife would have him reveal a secret which is of such a nature, that the disclosure would cost him his life. Things are come to that pass, that it is to be feared he will scarcely have resolution enough to resist his wife's obstinacy; for he loves her, and is affected by the tears she continually sheds. We are all alarmed at his situation, while you only insult our melancholy, and have the impudence to divert yourself with your hens.

The cock answered the dog's reproof thus: What, has our master so little sense? he has but one wife, and cannot govern her, and though I have fifty, I make them all do what I please. Let him use his reason, he will soon find a way to rid himself of his trouble. How? demanded the dog; what would you have him do? Let him go into the room where his wife is, resumed the cock, lock the door, and take a stick and thrash her well; and I will answer for it, that will bring her to her senses, and make her forbear to importune him to discover what he ought not to reveal. The merchant had no sooner heard what the cock said, than he took up a stick, went to his wife, whom he found still crying, and shutting the door, belaboured her so soundly, that she cried out, "Enough, husband, enough, forbear, and I will never ask the question more." Upon this, perceiv-

ing that she repented of her impertinent curiosity, he desisted; and opening the door, her friends came in, were glad to find her cured of her obstinacy, and complimented her husband upon this happy expedient to bring his wife to reason. Daughter, added the grand vizier, you deserve to be treated as the merchant treated his wife.

Father, replied Scheherazade, I beg you would not take it ill that I persist in my opinion. I am nothing moved by the story of this woman. I could relate many, to persuade you that you ought not to oppose my design. Besides, pardon me for declaring, that your opposition is vain; for if your paternal affection should hinder you from granting my request, I will go and offer myself to the sultan. In short, the father, being overcome by the resolution of his daughter, yielded to her importunity, and though he was much grieved that he could not divert her from so fatal a resolution, he went instantly to acquaint the sultan, that next night he would bring him Scheherazade.

The sultan was much surprised at the sacrifice which the grand vizier proposed to make. How could you, said he, resolve to bring me your own daughter? Sir, answered the vizier, it is her own offer. The sad destiny that awaits her could not intimidate her; she prefers the honour of being your majesty's wife for one night, to her life. But do not act under

a mistake, vizier, said the sultan; to-morrow when I place Scheherazade in your hands, I expect you will put her to death; and if you fail, I swear that your own life shall answer. Sir, rejoined the vizier, my heart without doubt will be full of grief to execute your commands; but it is to no purpose for nature to murmur. Though I am her father, I will answer for the fidelity of my hand to obey your order. Shier-ear accepted his minister's offer, and told him he might bring his daughter when he pleased.

The grand vizier went with the intelligence to Scheherazade, who received it with as much joy as if it had been the most agreeable information she could have received. She thanked her father for having so greatly obliged her; and perceiving that he was overwhelmed with grief, told him, for his consolation, that she hoped he would never repent of having married her to the sultan; and that, on the contrary, he should have reason to rejoice at his compliance all his days.

Her business now was to adorn herself to appear before the sultan; but before she went, she took her sister Dinarzade apart, and said to her, My dear sister, I have need of your assistance in a matter of great importance, and must pray you not to deny it me. My father is going to conduct me to the sultan; do not let this alarm you, but hear me with patience. As soon as I am in his presence, I will

pray him to allow you to lie in the bride-chamber, that I may enjoy your company this one night more. If I obtain that favour, as I hope to do, remember to awake me to-morrow an hour before day, and to address me in these or some such words: "My sister, if you be not asleep, I pray you that till day-break, which will be very shortly, you will relate to me one of the entertaining stories of which you have read so many." I will immediately tell you one; and I hope by this means to deliver the city from the consternation it is under at present. Dinarzade answered that she would with pleasure act as she required her.

The grand vizier conducted Scheherazade to the palace, and retired, after having introduced her into the sultan's apartment. As soon as the sultan was left alone with her, he ordered her to uncover her face: he found her so beautiful, that he was perfectly charmed; but perceiving her to be in tears, demanded the reason. Sir, answered Scheherazade, I have a sister who loves me tenderly, and I could wish that she might be allowed to pass the night in this chamber, that I might see her, and once more bid her adieu. Will you be pleased to allow me the consolation of giving her this last testimony of my affection? Shier-eaz having consented, Dinarzade was sent for, who came with all possible expedition.

An hour before day, Dinarzade failed not to do

as her sister had ordered. My dear sister, cried she, if you be not asleep, I pray that until day-break, which will be very shortly, you will tell me one of those pleasant stories you have read. Alas! this may perhaps be the last time that I shall enjoy that pleasure.

Scheherazade, instead of answering her sister, addressed herself to the sultan: Sir, will your majesty be pleased to allow me to afford my sister this satisfaction? With all my heart, replied the sultan. Scheherazade then bade her sister attend, and afterwards, addressing herself to Shier-ear, proceeded as follows.

THE FIRST NIGHT.

THE MERCHANT AND THE GENIE⁷.

THERE was formerly a merchant who possessed much property in lands, goods, and money, and had a great number of clerks, factors, and slaves. He was obliged from time to time to visit his correspondents on business; and one day being under the necessity of going a long journey on an affair of importance, he took horse, and carried with him a wallet containing biscuits and dates, because he had a great desert to pass over, where he could procure no sort of provisions. He arrived without any accident at the end of his journey; and having dispatched his affairs, took horse again, in order to return home.

The fourth day of his journey, he was so much incommoded by the heat of the sun, and the reflection of that heat from the earth, that he turned out of the road, to refresh himself under some trees. He found at the root of a large tree a fountain of very clear running water. Having alighted, he tied his horse to a branch, and sitting down by the fountain, took some biscuits and dates out of his wallet. As he ate his dates, he threw the shells carelessly in different directions. When he had finished his repast, being a good Moosulmaun, he washed his

hands, face, and feet, and said his prayers. Before he had finished, and while he was yet on his knees, he saw a genie, white with age, and of a monstrous bulk, advancing towards him with a cimeter in his hand. The genie spoke to him in a terrible voice: Rise, that I may kill thee with this cimeter, as thou hast killed my son; and accompanied these words with a frightful cry. The merchant being as much alarmed at the hideous shape of the monster as at his threatening language, answered him, trembling, Alas! my good lord, of what crime can I be guilty towards you, that you should take away my life? I will, replied the genie, kill thee, as thou hast killed my son. Heavens, exclaimed the merchant, how could I kill your son? I never knew, never saw him. Did not you sit down when you came hither? demanded the genie: did you not take dates out of your wallet, and as you ate them, did not you throw the shells about in different directions? I did all that you say, answered the merchant; I cannot deny it. If it be so, resumed the genie, I tell thee that thou hast killed my son; and in this manner: When thou wert throwing the shells about, my son was passing by, and thou didst throw one into his eye, which killed him; therefore I must kill thee. Ah! my lord! pardon me! cried the merchant. No pardon, exclaimed the genie, no mercy. Is it not just to kill him that has killed another? I agree it is, replied the merchant,

but certainly I never killed your son; and if I have, it was unknown to me, and I did it innocently; I beg you therefore to pardon me, and suffer me to live. No; no, returned the genie, persisting in his resolution, I must kill thee, since thou hast killed my son. Then taking the merchant by the arm, he threw him with his face on the ground, and lifted up his cimeter to cut off his head.

The merchant, with tears, protested he was innocent, bewailed his wife and children, and supplicated the genie, in the most moving expressions. The genie, with his cimeter still lifted up, had the patience to hear his unfortunate victim to the end of his lamentations, but would not relent. All this whining, said the monster, is to no purpose; though you should shed tears of blood, they should not hinder me from killing thee, as thou hast killed my son. What! exclaimed the merchant, can nothing prevail with you? Will you absolutely take away the life of a poor innocent? Yes, replied the genie, I am resolved.

As soon as she had spoken these words, perceiving it was day, and knowing that the sultan rose early in the morning to say his prayers, and hold his council, Scheherazade discontinued her story. Dear sister, said Dinarzade, what a wonderful story is this! The remainder of it, replied Scheherazade, is more surprising, and you will be of this opinion, if the

sultan will but permit me to live over this day, and allow me to proceed with the relation the ensuing night. Shier-ear, who had listened to Scheherazade with much interest, said to himself, I will wait till to-morrow, for I can at any time put her to death when she has concluded her story. Having thus resolved not to put Scheherazade to death that day, he rose and went to his prayers, and to attend his council.

During this time the grand vizier was in the utmost distress. Instead of sleeping, he spent the night in sighs and groans, bewailing the lot of his daughter, of whom he believed he should himself shortly be the executioner. As, with this melancholy prospect before him, he dreaded to meet the sultan, he was agreeably surprised when he found the prince entered the council chamber without giving him the fatal orders he expected.

The sultan, according to his custom, spent the day in regulating his affairs; and when the night had closed in, retired with Scheherazade. The next morning before day, Dinarzade failed not to call to her sister: My dear sister, if you be not asleep, I pray you till day-break, which is very near, to go on with the story you began last night. The sultan, without waiting for Scheherazade to ask his permission, bade her proceed with the story of the genie and the merchant; upon which Scheherazade continued her relation as follows.

THE SECOND NIGHT.

WHEN the merchant saw that the genie was going to cut off his head, he cried out aloud to him, For heaven's sake hold your hand! Allow me one word. Have the goodness to grant me some respite, to bid my wife and children adieu, and to divide my estate among them by will, that they may not go to law after my death. When I have done this, I will come back and submit to whatever you shall please to command. But, said the genie, if I grant you the time you ask, I doubt you will never return? If you will believe my oath, answered the merchant, I swear by all that is sacred, that I will come and meet you here without fail. What time do you require then? demanded the genie. I ask a year, said the merchant; I cannot in less settle my affairs, and prepare myself to die without regret. But I promise you, that this day twelvemonths I will return under these trees, to put myself into your hands. Do you take heaven to be witness to this promise? said the genie. I do, answered the merchant, and you may rely on my oath. Upon this the genie left him near the fountain, and disappeared.

The merchant being recovered from his terror, mounted his horse, and proceeded on his journey, glad on the one hand that he had escaped so great

a danger, but grieved on the other, when he reflected on his fatal oath. When he reached home, his wife and children received him with all the demonstrations of perfect joy. But he, instead of returning their caresses, wept so bitterly, that his family apprehended something calamitous had befallen him. His wife enquired the reason of his excessive grief and tears; We are all overjoyed, said she, at your return; but you alarm us by your lamentations; pray tell us the cause of your sorrow. Alas! replied the husband, I have but a year to live. He then related what had passed betwixt him and the genie, and informed her that he had given him his oath to return at the end of the year, to receive death from his hands.

When they heard this afflicting intelligence, they all began to lament in the most distressing manner. His wife uttered the most piteous cries, beat her face, and tore her hair. The children, all in tears, made the house resound with their groans; and the father, not being able to resist the impulse of nature, mingled his tears with theirs: so that, in a word, they exhibited the most affecting spectacle possible.

On the following morning the merchant applied himself to put his affairs in order; and first of all to pay his debts. He made presents to his friends, gave liberal alms to the poor, set his slaves of both sexes at liberty, divided his property among his children,

appointed guardians for such of them as were not of age; and after restoring to his wife all that was due to her by their marriage contract, he gave her in addition as much as the law would allow him.

At last the year expired, and he was obliged to depart. He put his burial clothes in his wallet; but when he came to bid his wife and children adieu, their grief surpassed description. They could not reconcile their minds to the separation, but resolved to go and die with him. When, however, it became necessary for him to tear himself from these dear objects, he addressed them in the following terms: My dear wife and children, I obey the will of heaven in quitting you. Follow my example, submit with fortitude to this necessity, and consider that it is the destiny of man to die. Having thus spoken, he went out of the hearing of the cries of his family; and pursuing his journey, arrived on the day appointed at the place where he had promised to meet the genie. He alighted, and seating himself down by the fountain, waited the coming of the genie, with all the sorrow imaginable. Whilst he languished under this painful expectation, an old man leading a hind appeared and drew near him. After they had saluted one another, the old man said to him, Brother, may I ask why you are come into this desert place, which is possessed solely by evil spirits, and where consequently you cannot be

safe? From the beautiful trees which are seen here, one might indeed suppose the place inhabited; but it is in reality a wilderness, where it is dangerous to remain long.

The merchant satisfied his curiosity, and related to him the adventure which obliged him to be there. The old man listened with astonishment, and when he had done, exclaimed, This is the most surprising thing in the world! and you are bound by the most inviolable oath. However, I will be witness of your interview with the genie. He then seated himself by the merchant, and they entered into conversation. But I see day, said Scheherazade, and must leave off; yet the best of the story is to come. The sultan resolving to hear the end of it, suffered her to live that day also.

THE THIRD NIGHT.

THE next morning Dinarzade made the same request to her sister as before : My dear sister, said she, if you be not asleep, tell me one of those pleasant stories that you have read. But the sultan, wishing to learn what followed betwixt the merchant and the genie, bade her proceed with that, which she did as follows.

Sir, while the merchant and the old man who led the hind were conversing, they saw another old man coming towards them, followed by two black dogs; after they had saluted one another, he asked them what they did in that place ? The old man with the hind told him the adventure of the merchant and genie, with all that had passed between them, particularly the merchant's oath. He added, that it was the day agreed on, and that he was resolved to stay and see the issue.

The second old man thinking it also worth his curiosity, resolved to do the same, and took his seat by them. They had scarcely begun to converse together, when there arrived a third old man leading a mule. He addressed himself to the two former, and asked why the merchant who sat with them looked so melancholy ? They told him the reason, which appeared to him so extraordinary, that he

also resolved to witness the result; and for that purpose sat down with them.

In a short time they perceived a thick vapour, like a cloud of dust raised by a whirlwind, advancing towards them. When it had come up to them it suddenly vanished, and the genie appeared; who, without saluting them, went to the merchant with a drawn cimeter, and taking him by the arm, said, Get thee up, that I may kill thee, as thou didst my son. The merchant and the three old men began to lament and fill the air with their cries. Here Scheherazade, perceiving day, discontinued her story, which so much interested the sultan's curiosity, that he resolved to hear the remainder, and put off the sultaness's execution for another day.

The grand vizier's joy was extreme, when he found that the sultan did not order him to put Scheherazade to death; his family, the court, and the people in general, were astonished at the sultan's forbearance.

THE FOURTH NIGHT.

TOWARDS the end of the following night, Dinarzade failed not to awaken the sultanness. My dear sister, said she, pray continue your story. Scheherazade, with the sultan's permission, then spoke as follows:

Sir, when the old man who led the hind saw the genie lay hold of the merchant, and about to kill him, he threw himself at the feet of the monster, and kissing them, said to him, Prince of genies, I most humbly request you to suspend your anger, and do me the favour to hear me. I will tell you the history of my life, and of the hind you see; and if you think it more wonderful and surprising than the adventure of the merchant, I hope you will pardon the unfortunate man a third of his offence. The genie took some time to deliberate on this proposal, but answered at last, Well then, I agree.

THE STORY OF THE FIRST OLD MAN AND THE
HIND.

I shall begin my story then, said the old man; listen to me, I pray you, with attention. This hind you see is my cousin; nay, what is more, my wife. She was only twelve years of age when I married her, so that I may justly say, she ought to regard me

equally as her father, her kinsman, and her husband.

We lived together twenty years, without any children. Her barrenness did not effect any change in my love; I still treated her with much kindness and affection. My desire of having children only induced me to purchase a slave, by whom I had a son, who was extremely promising. My wife being jealous, cherished a hatred for both mother and child, but concealed her aversion so well, that I knew nothing of it till it was too late.

Mean time my son grew up, and was ten years old, when I was obliged to undertake a long journey. Before I went, I recommended to my wife, of whom I had no mistrust, the slave and her son, and prayed her to take care of them during my absence, which was to be for a whole year. She however employed that time to satisfy her hatred. She applied herself to magic, and when she had learnt enough of that diabolical art to execute her horrible design, the wretch carried my son to a desolate place, where, by her enchantments, she changed him into a calf, and gave him to my farmer to fatten, pretending she had bought him. Her enmity did not stop at this abominable action, but she likewise changed the slave into a cow, and gave her also to my farmer.

At my return, I enquired for the mother and child. Your slave, said she, is dead; and as for your

son, I know not what is become of him, I have not seen him these two months. I was afflicted at the death of the slave, but as she informed me my son had only disappeared, I was in hopes he would shortly return. However, eight months passed, and I heard nothing of him. When the festival of the great Bairam³ was to be celebrated, I sent to my farmer for one of the fattest cows to sacrifice. He accordingly sent me one, and the cow which was brought me proved to be my slave, the unfortunate mother of my son. I bound her, but as I was going to sacrifice her, she bellowed piteously, and I could perceive tears streaming from her eyes. This seemed to me very extraordinary, and finding myself moved with compassion, I could not find in my heart to give her a blow, but ordered my farmer to get me another.

My wife, who was present, was enraged at my tenderness, and resisting an order which disappointed her malice, she cried out, What are you doing, husband? Sacrifice that cow; your farmer has not a finer, nor one fitter for the festival. Out of deference to my wife, I came again to the cow, and combating my compassion, which suspended the sacrifice, was going to give her the fatal blow, when the victim redoubling her tears, and bellowing, disarmed me a second time. I then put the mallet into the farmer's hands, and desired him take it and sacrifice her himself, for her tears and bellowing pierced my heart.

The farmer, less compassionate than myself, sacrificed her; but when he fleeced her, found her to be nothing except bones, though to us she seemed very fat. Take her yourself, said I to him, dispose of her in alms, or any way you please; and if you have a very fat calf, bring it me in her stead. I did not enquire what he did with the cow, but soon after he had taken her away, he returned with a fat calf. Though I knew not the calf was my son, yet I could not forbear being moved at the sight of him. On his part, as soon as he beheld me, he made so great an effort to come near me, that he broke his cord, threw himself at my feet, with his head against the ground, as if he meant to excite my compassion, conjuring me not to be so cruel as to take his life; and did as much as was possible for him, to signify that he was my son.

I was more surprised and affected with this action, than with the tears of the cow. I felt a tender pity, which interested me on his behalf, or rather, nature did its duty. Go, said I to the farmer, carry home that calf, take great care of him, and bring me another in his stead immediately.

As soon as my wife heard me give this order, she exclaimed, What are you about, husband? Take my advice, sacrifice no other calf but that. Wife, I replied, I will not sacrifice him, I will spare him, and pray do not you oppose me. The wicked woman had

no regard to my wishes; she hated my son too much to consent that I should save him. I tied the poor creature, and taking up the fatal knife—Here Scheherazade stopped, because she perceived day-light.

Dinarzade then said, Sister, I am enchanted with this story; which has so agreeably fixed my attention. If the sultan will suffer me to live another day, answered Scheherazade, what I have farther to relate will amuse you abundantly more. Shier-ear, curious to know what would become of the old man's son, told the sultanness he would be glad to hear the end of that story the next night.

THE FIFTH NIGHT.

WHEN day began to draw near, Dinarzade again awoke her sister with the same request as before; and Scheherazade prayed the sultan to allow her to give Dinarzade the satisfaction she asked, to which the prince, who took so much pleasure in the story himself, willingly consented.

Sir, said Scheherazade, the first old man who led the hind, continuing his story to the genie, to the two other old men, and the merchant, proceeded thus. I took the knife, and was going to plunge it into my son's throat, when turning his eyes, bathed with tears, in a languishing manner, towards me, he affected me so much that I had not strength to kill him. I let the knife fall, and told my wife positively that I would have another calf to sacrifice, and not that. She used all her endeavours to persuade me to change my resolution; but I continued firm, and pacified her a little, by promising that I would sacrifice him against the Bairam of the following year.

The next morning my farmer desired to speak with me alone. I come, said he, to communicate to you a piece of intelligence, for which I hope you will return me thanks. I have a daughter that has some skill in magic. Yesterday, as I carried back the calf which you would not sacrifice, I perceived she

laughed when she saw him, and in a moment after fell a weeping. I asked her why she acted two such opposite parts at one and the same time. Father, replied she, the calf you bring back is our landlord's son: I laughed for joy to see him still alive, and wept at the remembrance of the sacrifice that was made the other day of his mother, who was changed into a cow. These two metamorphoses were made by the enchantments of our master's wife, who hated both the mother and son. This is what my daughter told me, said the farmer, and I come to acquaint you with it.

The old man then added, I leave you to judge, my lord genie, how much I was surprised. I went immediately to my farmer, to speak to his daughter myself. As soon as I arrived, I went forthwith to the stall where my son was kept; he could not return my embraces, but received them in such a manner, as fully satisfied me he was my son.

The farmer's daughter then came to us: My good maid, said I, can you restore my son to his former shape? Yes, she replied, I can. Ah! said I, if you do, I will make you mistress of all my fortune. She answered me, smiling, You are our master, and I well know what I owe to you; but I cannot restore your son to his former shape, except on two conditions: the first is, that you give him to me for my husband; and the second, that you allow me to punish

the person who changed him into a calf. As to the first, I replied, I agree with all my heart: nay, I promise you more, a considerable fortune for yourself, independently of what I design for my son: in a word, you shall see how I will reward the great service I expect from you. As to what relates to my wife, I also agree; a person who has been capable of committing such a criminal action, justly deserves to be punished. I leave her to your disposal, only I must pray you not to take her life. I am going then, answered she, to treat her as she treated your son. To this I consent, said I, provided you first of all restore to me my son.

The damsel then took a vessel full of water, pronounced over it words that I did not understand, and addressing herself to the calf, O calf, if thou wast created by the almighty and sovereign master of the world such as thou appearest at this time, continue in that form; but if thou be a man, and art changed into a calf by enchantment, return to thy natural shape, by the permission of the sovereign Creator. As she spoke, she threw water upon him, and in an instant he recovered his natural form.

My son, my dear son, cried I, immediately embracing him with such a transport of joy that I knew not what I was doing, it is heaven that hath sent us this young maid, to remove the horrible charm by which you were enchanted, and to avenge the injury

done to you and your mother. I doubt not but in acknowledgment you will make your deliverer your wife, as I have promised. He joyfully consented; but before they married, she changed my wife into a hind; and this is she whom you see here. I desired she might have this shape, rather than another less agreeable, that we might see her in the family without horror.

Since that time, my son is become a widower, and gone to travel. It being now several years since I heard of him, I am come abroad to inquire after him; and not being willing to trust any body with my wife, till I should return home, I thought fit to take her every where with me. This is the history of myself and this hind: is it not one of the most wonderful and surprising? I admit it is, said the genie, and on that account forgive the merchant one third of his crime.

When the first old man, sir, continued the sultaness, had finished his story, the second, who led the two black dogs, addressed the genie, and said: I am going to tell you what happened to me, and these two black dogs you see by me; and I am certain you will say, that my story is yet more surprising than that which you have just heard. But when I have done this, I hope you will be pleased to pardon the merchant another third of his offence. I will, replied the genie, provided your story surpass

that of the hind. Then the second old man began in this manner—But as Scheherazade pronounced these words, she saw it was day, and left off speaking.

O heaven! sister, exclaimed Dinarzade, these adventures are very singular. Sister, replied the sultaness, they are not comparable to those which I have to tell you next night, if the sultan, my lord and master, will be so good as to let me live. Shier-ear made no answer; but arose, said his prayers, and went to council, without giving any order for the execution of the sultaness.

THE SIXTH NIGHT.

DINARZADE awoke at the usual hour, and calling to the sultanness, said, Dear sister, if you be not asleep, I pray you, until day appears, satisfy my curiosity; I am impatient to hear the story of the old man and the two black dogs. The sultan consented to this with pleasure, being no less desirous to know the story than Dinarzade; and Scheherazade proceeded with the relation.

THE STORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS.

Great prince of genies, said the old man, you must know that we are three brothers, the two black dogs and myself. Our father, when he died, left each of us one thousand sequins. With that sum, we all became merchants. A little time after we had opened shop, my eldest brother, one of these two dogs, resolved to travel and trade in foreign countries. With this view, he sold his estate, and bought goods suited to the trade he intended to follow.

He went away, and was absent a whole year. At the expiration of this time, a poor man, who I thought had come to ask alms, presented himself before me in

my shop. I said to him, God help you. He returned my salutation, and continued, Is it possible you do not know me? Upon this I looked at him narrowly, and recognised him: Ah, brother, cried I, embracing him, how could I know you in this condition? I made him come into my house, and asked him concerning his health and the success of his travels. Do not ask me that question, said he; when you see me, you see all: it would only renew my grief, to relate to you the particulars of the misfortunes I have experienced since I left you, which have reduced me to my present condition.

I immediately shut up my shop, and taking him to a bath, gave him the best clothes I had. Finding on examining my books, that I had doubled my stock, that is to say, that I was worth two thousand sequins, I gave him one half; With that, said I, brother, you may make up your loss. He joyfully accepted the present, and having repaired his fortunes, we lived together, as before.

Some time after, my second brother, who is the other of these two dogs, would also sell his estate. His elder brother and myself did all we could to divert him from his purpose, but without effect. He disposed of it, and with the money bought such goods as were suitable to the trade which he designed to follow. He joined a caravan, and departed. At the end of the year he returned in the same condition as

my other brother. Having myself by this time gained another thousand sequins, I made him a present of them. With this sum he furnished his shop, and continued his trade.

Some time after, one of my brothers came to me to propose that I should join them in a trading voyage; I immediately declined. You have travelled, said I, and what have you gained by it? Who can assure me, that I shall be more successful than you have been? It was in vain that they urged upon me all the considerations they thought likely to gain me over to their design, for I constantly refused; but after having resisted their solicitation five whole years, they importuned me so much, that at last they overcame my resolution. When, however, the time arrived that we were to make preparations for our voyage, to buy the goods necessary to the undertaking, I found they had spent all, and had not one dirrim left of the thousand sequins I had given to each of them. I did not, on this account, upbraid them. On the contrary, my stock being still six thousand sequins, I shared the half of it with them, telling them, My brothers, we must venture these three thousand sequins, and hide the rest in some secure place: that in case our voyage be not more successful than yours was formerly, we may have wherewith to assist us, and to enable us to follow our ancient way of living. I gave each of them

a thousand sequins, and keeping as much for myself, I buried the other three thousand in a corner of my house. We purchased goods, and having embarked them on board a vessel, which we freighted betwixt us, we put to sea with a favourable wind. After a month's sail—But I see day, said Scheherazade, I must stop here.

Sister, said Dinarzade, this story promises a great deal; I fancy the rest of it must be very extraordinary. You are not mistaken, said the sultaness, and if the sultan will allow me to continue the relation, I am persuaded it will very much divert you. Shier-ear arose as he had done the day before, without explaining his intention; but gave no order to the grand vizier to put his daughter to death.

THE SEVENTH NIGHT.

WHEN the seventh night was nearly over, Dinarzade awoke the sultanness, and prayed her to continue the story of the second old man. I will, answered Scheherazade, provided the sultan, my lord and master, do not object. Not at all, said Shier-eaz; on the contrary, I desire you will proceed.

You must know, said Scheherazade, that the old man who led the two dogs continued his story, thus: After two months sail, we arrived happily at port, where we landed, and had a very good market for our goods. I, especially, sold mine so well, that I gained ten to one. With the produce we bought commodities of that country, to carry back with us for sale.

When we were ready to embark on our return, I met on the sea-shore a lady, handsome enough, but poorly clad. She walked up to me gracefully, kissed my hand, besought me with the greatest earnestness imaginable to marry her, and take her along with me. I made some difficulty to agree to this proposal; but she urged so many things to persuade me that I ought not to object to her on account of her poverty, and that I should have all the reason in the world to be satisfied with her conduct, that at last I yielded. I ordered proper apparel to be made

for her; and after having married her, according to form, I took her on board, and we set sail. I found my wife possessed so many good qualities, that my love to her every day increased. In the mean time my two brothers, who had not managed their affairs as successfully as I had mine, envied my prosperity; and suffered their feelings to carry them so far, that they conspired against my life; and one night, when my wife and I were asleep, threw us both into the sea.

My wife proved to be a fairy, and, by consequence, a genie, so that she could not be drowned; but for me, it is certain I must have perished, without her help. I had scarcely fallen into the water, when she took me up, and carried me to an island. When day appeared, she said to me, You see, husband, that by saving your life, I have not rewarded you ill for your kindness to me. You must know, that I am a fairy, and being upon the sea-shore, when you were going to embark, I felt a strong desire to have you for my husband; I had a mind to try your goodness, and presented myself before you in disguise. You have dealt generously by me, and I am glad of an opportunity of returning my acknowledgment. But I am incensed against your brothers, and nothing will satisfy me but their lives.

I listened to this discourse with admiration; I thanked the fairy the best way I could, for the

great kindness she had done me: but, Madam, said I, as for my brothers, I beg you to pardon them; whatever cause of resentment they have given me, I am not cruel enough to desire their death. I then informed her what I had done for them, but this increased her indignation; and she exclaimed, I must immediately pursue those ungrateful traitors, and take speedy vengeance on them. I will destroy their vessel, and sink them into the bottom of the sea. My good lady, replied I, for heaven's sake forbear; moderate your anger, consider that they are my brothers, and that we ought to return good for evil.

I pacified her by these words; and as soon as I had concluded, she transported me in a moment from the island to the roof of my own house, which was terraced, and instantly disappeared. I descended, opened the doors, and dug up the three thousand sequins I had formerly secreted. I went afterwards to my shop, which I also opened; and was complimented by the merchants, my neighbours, upon my return. When I went back to my house, I perceived there two black dogs, which came up to me in a very submissive manner: I could not divine the meaning of this circumstance, which greatly astonished me. But the fairy, who immediately appeared, said, Husband, be not surprised to see these dogs, they are your brothers. I was troubled at this declaration, and asked her

by what power they were so transformed. I did it, said she, or at least authorised one of my sisters to do it, who at the same time sunk their ship. You have lost the goods you had on board, but I will compensate you another way. As to your two brothers, I have condemned them to remain five years in that shape. Their perfidiousness too well deserves such a penance. Having thus spoken and told me where I might hear of her, she disappeared.

The five years being now nearly expired, I am travelling in quest of her; and as I passed this way, I met this merchant, and the good old man who led the hind, and sat down by them. This is my history, O prince of genies! do not you think it very extraordinary? I own it is, replied the genie, and on that account I remit the merchant the second third of the crime which he has committed against me.

As soon as the second old man had finished, the third began his story, after repeating the request of the two former, that the genie would pardon the merchant the other third of his crime, provided what he should relate surpassed in singularity of incidents, the narratives he had already heard. The genie made him the same promise as he had given the others—But day appears, said Scheherazade, and I must refrain.

Sister, said Dinarzade, I cannot sufficiently admire the adventures you have related. I am ac-

quainted with many others, answered the sultaness, that are still more wonderful. Shier-ear, willing to know if the story of the third old man would prove as agreeable as that of the second, put off the execution of Scheherazade till the next day.

THE EIGHTH NIGHT.

As soon as Dinarzade perceived it was time to call the sultanness, she said, Sister, I have been awake a long time, impatient to hear the story of the third old man. The sultan added, I can hardly think that the third story will surpass the two former.

Sir, replied the sultanness, the third old man related his story to the genie; but I cannot repeat it, as the circumstances have not come to my knowledge, but it exceeded the two former stories so much, in the variety of wonderful adventures, that the genie was astonished; and no sooner heard the conclusion, than he said to the old man, I remit the other third of the merchant's crime on account of your story⁹. He is greatly obliged to all of you, for having delivered him out of his danger by what you have related, for to this he owes his life. Having spoken thus he disappeared, to the great contentment of the company¹⁰.

The merchant failed not to make due acknowledgment to his deliverers. They rejoiced to see him out of danger; and bidding him adieu, each of them proceeded on his way. The merchant returned to his wife and children, and passed the rest of his days with them in peace. But, sir, added Scheherazade, how pleasant soever the stories may be, that I have

hitherto told your majesty, they do not come near that of the fisherman. Dinarzade perceiving that the sultanness demurred, said to her, Sister, since there is still some time remaining, pray tell us the story of the fisherman, if the sultan will vouchsafe his permission. Shier-ear agreed, and Scheherazade, resuming her discourse, proceeded as follows:

THE STORY OF THE FISHERMAN.

Sir, there was an aged fisherman, who was so poor, that he could scarcely earn as much as would maintain himself, his wife, and three children. He went every day to fish betimes in the morning; and imposed it as a law upon himself, not to cast his nets above four times a-day. He went one morning by moon-light, and coming to the sea-side, undressed himself, and cast in his nets. As he drew them towards the shore, he found them very heavy, and thought he had a good draught of fish, at which he rejoiced; but in a moment after, perceiving that instead of fish his nets contained nothing but the carcass of an ass, he was much vexed. Scheherazade stopped here, because she saw it was day.

Sister, said Dinarzade, I must confess, that the beginning of the story charms me, and I foresee that the result of it will be very agreeable. Nothing is more surprising than this story, replied the sul-

taness; of this you will be convinced if the sultan will be so gracious as to let me live over the next night. Shier-ear being curious to learn the success of the fisherman, would not order Scheherazade to be put to death that day.

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THE NINTH NIGHT.

My dear sister, said Dinarzade next morning at the usual hour, if you be not asleep, I pray you go on with the story of the fisherman; I am impatient to hear it. I will readily give you that satisfaction, replied the sultanness; but at the same time, she demanded leave of the sultan, and having obtained it, proceeded.

Sir, when the fisherman, vexed to have made such a sorry draught, had mended his nets, which the carcass of the ass had broken in several places, he threw them in a second time; and when he drew them, found a great deal of resistance, which made him think he had taken abundance of fish; but he found nothing except a basket full of gravel and slime, which grieved him extremely. O fortune! cried he, with a lamentable tone, be not angry with me, nor persecute a wretch who prays thee to spare him. I came hither from my house to seek for my livelihood, and thou pronouncest against me a sentence of death. I have no other trade but this to subsist by: and notwithstanding all my care, I can scarcely provide what is absolutely necessary for my family. But I am to blame to complain of thee; thou takest pleasure to persecute honest

people, and to leave great men in obscurity, while thou shewest favour to the wicked, and advancest those who have no virtue to recommend them.

Having finished this complaint, he fretfully threw away the basket, and washing his nets from the slime, cast them the third time; but brought up nothing, except stones, shells, and mud. No language can express his disappointment; he was almost distracted. However, when day began to appear, he did not forget to say his prayers, like a good Moosulmaun, and he added to them this petition: "Lord, thou knowest that I cast my nets only four times a day; I have already drawn them three times, without the least reward for my labour: I am only to cast them once more; I pray thee to render the sea favourable to me, as thou didst to Moses."

The fisherman having finished this prayer, cast his nets the fourth time; and when he thought it was proper, drew them as formerly, with great difficulty; but instead of fish, found nothing in them but a vessel of yellow copper, which from its weight seemed not to be empty; and he observed that it was shut up and sealed with lead, having the impression of a seal upon it. This turn of fortune rejoiced him: I will sell it, said he, to the founder, and with the money buy a measure of corn. He examined the vessel on all sides, and shook it, to try if its contents made any noise, but heard nothing. This cir-

cumstance, with the impression of the seal upon the leaden cover, made him think it inclosed something precious. To try this, he took a knife, and opened it with very little labour. He turned the mouth downward, but nothing came out; which surprised him extremely. He placed it before him, but while he viewed it attentively, there came out a very thick smoke, which obliged him to retire two or three paces back.

The smoke ascended to the clouds, and extending itself along the sea and upon the shore, formed a great mist, which we may well imagine filled the fisherman with astonishment. When the smoke was all out of the vessel, it re-united, and became a solid body, of which was formed a genie twice as high as the greatest of giants. At the sight of a monster of such an unwieldy bulk, the fisherman would fain have fled, but was so frightened, that he could not move.

Solomon, cried the genie immediately, Solomon, the great prophet ¹¹, pardon, pardon; I will never more oppose your will, I will obey all your commands.—

Scheherazade perceiving day, discontinued her story.

Upon which Dinarzade said, Dear sister, nobody can keep their promise better than you have done yours. This story is certainly more surprising than

all the former. Sister, replied the sultanness, there are more wonderful things yet to come, if my lord the sultan will allow me to tell them to you. Shier-ear had too great a desire to hear out the story of the fisherman, willingly to deprive himself of that pleasure ; and therefore put off the sultanness's death another day.

THE TENTH NIGHT.

DINARZADE called her sister next night, when she thought it was time, and prayed her to continue the story of the fisherman; and the sultan being also impatient to know what concern the genie had with Solomon, Scheherazade proceeded:

Sir, the fisherman, when he heard these words of the genie, recovered his courage, and said to him, Thou proud spirit, what is it you say? It is above eighteen hundred years since the prophet Solomon died, and we are now at the end of time. Tell me your history, and how you came to be shut up in this vessel.

The genie turning to the fisherman, with a fierce look, said, Thou must speak to me with more respect; thou art a presumptuous fellow to call me a proud spirit. Very well, replied the fisherman, shall I speak to you more civilly, and call you the owl of good luck? I say, answered the genie, speak to me more respectfully, or I will kill thee. Ah! replied the fisherman, why would you kill me? Did I not just now set you at liberty, and have you already forgotten my services? Yes, I remember it, said the genie, but that shall not save thy life: I have only one favour to grant thee: And what is that? asked the fisherman. It is, answered the genie, to

give thee thy choice, in what manner thou wouldst have me put thee to death. But wherein have I offended you? demanded the fisherman. Is that your reward for the service I have rendered you? I cannot treat thee otherwise, said the genie; and that thou mayest know the reason, hearken to my story.

I am one of those rebellious spirits that opposed the will of heaven: nearly all the other genies owned Solomon, the great prophet, and yielded to his authority. Sabhir¹² and I were the only two that would never be guilty of a mean submission: and to avenge himself, that great monarch sent Asaph, the son of Barakhia, his chief minister, to apprehend me. That was accordingly done. Asaph seized my person, and brought me by force before his master's throne.

Solomon, the son of David, commanded me to acknowledge his power, and to submit to his commands: I bravely refused, and told him, I would rather expose myself to his resentment, than swear fealty as he required. To punish me, he shut me up in this copper vessel; and that I might not break my prison, he himself stamp'd upon this leaden cover, his seal with the great name of God engraven upon it. He then gave the vessel to one of the genies who had submitted, with orders to throw me into the sea, which to my sorrow were executed.

During the first hundred years of my imprison-

ment, I swore that if any one should deliver me before the expiration of that period, I would make him rich, even after his death: but that century ran out, and nobody did me that good office. During the second, I made an oath, that I would open all the treasures of the earth to any one that might set me at liberty; but with no better success. In the third, I promised to make my deliverer a potent monarch, to be always near him in spirit, and to grant him every day three requests, of what nature soever they might be: but this century passed as well as the two former, and I continued in prison. At last being angry, or rather mad, to find myself a prisoner so long, I swore, that if afterwards any one should deliver me, I would kill him without mercy, and grant him no other favour but to choose the manner of his death; and therefore, since thou hast delivered me to-day, I give thee that choice.

This discourse afflicted the fisherman extremely: I am very unfortunate, cried he, to come hither to do such a kindness to one that is so ungrateful. I beg you to consider your injustice, and revoke such an unreasonable oath; pardon me, and heaven will pardon you; if you grant me my life, heaven will protect you from all attempts against your own. No, thy death is resolved on, said the genie, only choose in what manner you will die. The fisherman perceiving the genie to be resolute, was extremely

grieved, not so much for himself, as on account of his three children; and bewailed the misery they must be reduced to by his death. He endeavoured still to appease the genie, and said, Alas! be pleased to take pity on me, in consideration of the service I have done you. I have told thee already, replied the genie, it is for that very reason I must kill thee. That is strange, said the fisherman, are you resolved to reward good with evil? The proverb says, "That he who does good to one who deserves it not is always ill rewarded." I must confess, I thought it was false; for certainly there can be nothing more contrary to reason, or the laws of society. Nevertheless, I find now by cruel experience that it is but too true. Do not lose time, interrupted the genie; all thy reasonings shall not divert me from my purpose: make haste, and tell me what kind of death thou preferest?

Necessity is the mother of invention. The fisherman bethought himself of a stratagem. Since I must die then, said he to the genie, I submit to the will of heaven; but before I choose the manner of my death, I conjure you by the great name which was engraven upon the seal of the prophet Solomon, the son of David, to answer me truly the question I am going to ask you.

The genie finding himself obliged to a positive answer by this adjuration, trembled; and replied to

the fisherman, Ask what thou wilt, but make haste.
—Day appearing, Scheherazade ceased.

Sister, said Dinarzade, it must be owned that the more you speak, the more you surprise and satisfy. I hope our lord, the sultan, will not order you to be put to death, till he hears out the story of the fisherman. The sultan is absolute, replied Scheherazade, we must submit to his will in every thing. But Shier-ear being as desirous as Dinarzade to hear the end of the story, again put off the execution of the sultaness.

THE ELEVENTH NIGHT.

SHIER-EAR, and the princess, his spouse, passed this night in the same manner as they had done the former; and before break of day, Dinarzade awoke them and addressed the sultanness: I pray you, sister, to resume the story of the fisherman. With all my heart, said Scheherazade, I am willing to satisfy you, with the sultan's permission.

The genie (continued she) having promised to speak the truth, the fisherman said to him, I wish to know if you were actually in this vessel: Dare you swear it by the name of the great God? Yes, replied the genie, I do swear by that great name, that I was. In good faith, answered the fisherman, I cannot believe you; the vessel is not capable of holding one of your size, and how should it be possible that your whole body could lie in it? I swear to thee, notwithstanding, replied the genie, that I was there just as you see me here: Is it possible, that thou dost not believe me after the solemn oath I have taken? Truly not I, said the fisherman; nor will I believe you, unless you go into the vessel again.

Upon which the body of the genie dissolved and changed itself into smoke, extending as before upon the sea shore; and at last, being collected, it began to re-enter the vessel, which it continued to do by

a slow and equal motion, till no part remained out; when immediately a voice came forth, which said to the fisherman, Well now, incredulous fellow, I am in the vessel, do not you believe me now?

The fisherman, instead of answering the genie, took the cover of lead, and having speedily replaced it on the vessel, Genie, cried he, now it is your turn to beg my favour, and to choose which way I shall put you to death; but not so, it is better that I should throw you into the sea, whence I took you: and then I will build a house upon the shore, where I will reside and give notice to all fishermen who come to throw in their nets, to beware of such a wicked genie as thou art, who hast made an oath to kill him that shall set thee at liberty.

The genie, enraged at these expressions, struggled to set himself at liberty; but it was impossible, for the impression of Solomon's seal prevented him. Perceiving that the fisherman had got the advantage of him, for he thought fit to dissemble his anger; Fisherman, said he, take heed you do not what you threaten; for what I spoke to you was only by way of jest. O genie! replied the fisherman, thou who wast but a moment ago the greatest of all genies, and now art the least of them, thy crafty discourse will signify nothing, to the sea thou shalt return. If thou hast been there already so long as thou hast told me, thou may'st very well stay there till the day of judg-

ment. I begged of thee in God's name, not to take away my life, and thou didst reject my prayers; I am obliged to treat thee in the same manner.

The genie omitted nothing that he thought likely to prevail with the fisherman: Open the vessel, said he, give me my liberty, and I promise to satisfy thee to thy own content. Thou art a traitor, replied the fisherman, I should deserve to lose my life, if I were such a fool as to trust thee: thou wilt not fail to treat me in the same manner as a certain Grecian king treated the physician Douban. It is a story I have a mind to tell thee, therefore listen to it.

THE STORY OF THE GRECIAN KING AND THE
PHYSICIAN DOUBAN¹³.

There was in the country of Yunaun or Greece, a king who was leprous¹⁴, and his physicians had in vain endeavoured his cure; when a very able physician, named Douban, arrived at his court.

This physician had learnt the theory of his profession in Greek, Persian, Turkish, Arabic, Latin, Syriac, and Hebrew books; he was an experienced natural philosopher, and fully understood the good and bad qualities of plants and drugs. As soon as he was informed of the king's distemper, and understood that his physicans had given him over, he found means to present himself before him. I know,

said he, after the usual ceremonials, that your majesty's physicians have not been able to heal you of the leprosy; but if you will accept my service, I will engage to cure you without potions, or external applications.

The king listened to what he said, and answered, If you be able to perform what you promise, I will enrich you and your posterity. Do you assure me that you will cure my leprosy without potion, or applying any external medicine? Yes, Sire, replied the physician, I promise myself success, through God's assistance, and to-morrow, with your majesty's permission, I will make the trial.

The physician returned to his quarters, made a hollow mace, and at the handle he put in his drugs; he made also a ball in such a manner as suited his purpose, with which next morning he presented himself before the king, and falling down at his feet, kissed the ground.—Here Scheherazade, perceiving day, broke off.

I wonder, sister, said Dinarzade, where you have learned so many amusing anecdotes. You shall hear more to-morrow, replied Scheherazade, if the sultan will be pleased to prolong my life. Shier-ear, who longed as much as Dinarzade to hear the sequel of the story of Douban the physician, did not order the sultanness to be put to death that day.

THE TWELFTH NIGHT.

THE twelfth night was far advanced, when Dinarzade called, and said, Sister, you owe us the continuation of the agreeable history of the Grecian king and the physician Douban. I am very willing to pay my debt, replied Scheherazade, and resumed the story as follows:

The fisherman speaking to the genie, whom he kept shut up in his vessel, went on thus. The physician Douban rose up, and after a profound reverence, said to the king, he judged it meet that his majesty should take horse, and go to the place where he used to play at mall¹⁵. The king did so, and when he arrived there, the physician came to him with the mace, and said, Exercise yourself with this mace, and strike the ball until you find your hands and body perspire. When the medicine I have put up in the handle of the mace is heated with your hand, it will penetrate your whole body; and as soon as you perspire, you may leave off the exercise, for then the medicine will have had its effect. Immediately on your return to your palace, go into the bath, and cause yourself to be well washed and rubbed; then retire to bed, and when you rise tomorrow you will find yourself cured.

The king took the mace, and struck the ball,

which was returned by his officers who played with him; he played so long, that his hands and his whole body were in a sweat, and then the medicine shut up in the handle of the mace had its operation, as the physician had said. Upon this the king left off play, returned to his palace, entered the bath, and observed very exactly what his physician had prescribed to him.

The next morning when he arose, he perceived with equal wonder and joy, that his leprosy was cured, and his body as clean as if it had never been affected. As soon as he was dressed, he came into the hall of audience, where he ascended his throne, and shewed himself to his courtiers: who, eager to know the success of the new medicine, came thither betimes, and when they saw the king perfectly cured, expressed great joy. The physician Douban entering the hall, bowed himself before the throne, with his face to the ground. The king perceiving him, made him sit down by his side, presented him to the assembly, and gave him all the commendation he deserved. His majesty did not stop here: but as he treated all his court that day, made him eat at his table alone with him. At these words, Scheherazade perceiving day, discontinued her story. Sister, said Dinarzade, I know not what the conclusion of this story will be, but I find the beginning admirable. That which is to come is yet better,

answered the sultaness; and I am certain you will not deny this, if the sultan will permit me to proceed with the relation to-morrow night. Shier-ear consented, and rose highly satisfied with what he had heard.

THE THIRTEENTH NIGHT.

DINARZADE, wishing to keep the sultan ignorant of her design, cried out as if she had started out of her sleep: O dear sister, I have had a troublesome dream, and nothing will sooner make me forget it than the remainder of the story of the Grecian king. I conjure you by the love you always bore me, not to defer it a moment longer. I shall not fail, good sister, to ease your mind; and if my sovereign will permit me, I will go on. Shier-ear, charmed with the agreeable manner of Scheherazade's telling her stories, said to her, You will oblige me no less than Dinarzade, therefore continue.

The Grecian king, said the fisherman to the genie, was not satisfied with having admitted the physician Douban to his table, but caused him to be clad in a rich robe, ordered him two thousand pieces of gold, and thinking that he could never sufficiently acknowledge his obligations to him, continued every day to load him with new favours. But this king had a vizier, who was avaricious, envious, and naturally capable of every kind of mischief. He could not behold without envy the presents that were given to the physician, whose other merits had already begun to make him jealous, and he therefore resolved to lessen him in the king's esteem.

To effect this, he went to the king, and told him in private, that he had some information of the greatest consequence to communicate. The king having asked what it was? Sire, said he, it is highly dangerous for a monarch to confide in a man whose fidelity he has never tried. Though you heap favours upon the physician Douban, your majesty does not know that he is a traitor, sent by your enemies to take away your life. From whom, demanded the king, have you the suggestion which you dare pronounce? Consider to whom you are speaking, and that you are advancing what I shall not easily believe. Sire, replied the vizier, I am well informed of what I have had the honour to reveal to your majesty; therefore do not rest in dangerous security: if your majesty be asleep, be pleased to awake; for I once more repeat, that the physician Douban left his native country, and came to settle himself at your court, for the sole purpose of executing the horrible design which I have intimated.

No, no, vizier, interrupted the king; I am certain, that this physician, whom you suspect to be a villain and a traitor, is one of the best and most virtuous of men. You know by what medicine, or rather by what miracle, he cured me of my leprosy: If he had had a design upon my life, why did he save me then? He needed only to have left me to my

disease; I could not have escaped it, as life was fast decaying. Forbear then to fill me with unjust suspicions: instead of listening to you, I tell you, that from this day forward I will give that great man a pension of a thousand pieces of gold per month for his life; nay, though I were to share with him all my riches and dominions, I should never pay him sufficiently for what he has done. I perceive it to be his virtue that raises your envy; but do not think I will be unjustly prejudiced against him¹⁶. I remember too well what a vizier said to king Sinbad, his master, to prevent his putting to death the prince his son.—But, Sir, said Scheherazade, day-light appears, which forbids me to proceed.

I am well pleased that the Grecian king, said Dinarzade, had so much firmness of spirit, to reject the false accusation of the vizier. If you commend the firmness of that prince to-day, said Scheherazade, you will as much condemn his weakness to-morrow, if the sultan be pleased to allow me time to finish this story. The sultan, being curious to hear wherein the Grecian king discovered his weakness, again delayed the death of the sultanness.

THE FOURTEENTH NIGHT.

SISTER, said Dinarzade, about an hour before day, you will, I trust, be as good as your word, and finish the story of the fisherman: to assist your memory, I will tell you where you left off: it was where the Grecian king maintained the innocence of his physician Douban against his vizier. I remember, said Scheherazade, and will relate what followed.

Sir, continued she, addressing herself to Shier-ear, what the Grecian king said about king Sinbad raised the vizier's curiosity, who said, I pray your majesty to pardon me, if I have the boldness to ask what the vizier of king Sinbad said to his master to divert him from putting the prince his son to death. The Grecian king had the condescension to satisfy him: That vizier, said he, after having represented to king Sinbad, that he ought to beware, lest on the accusation of a mother-in-law he should commit an action of which he might afterwards repent, told him this story.

THE STORY OF THE HUSBAND AND THE PARROT.

A certain man had a beautiful wife, whom he loved so dearly, that he could scarcely allow her to

be out of his sight. One day, some urgent affairs obliging him to go from home, he went to a place where all sorts of birds were sold, and bought a parrot, which not only spoke well, but could also give an account of every thing that was done in its presence. He brought it in a cage to his house, desired his wife to put it in his chamber, and take care of it during his absence, and then departed.

On his return, he questioned the parrot concerning what had passed while he was from home, and the bird told him such things as gave him occasion to upbraid his wife. She concluded some of her slaves had betrayed her, but all of them swore they had been faithful, and agreed that the parrot must have been the tell-tale.

Upon this, the wife began to devise how she might remove her husband's jealousy, and at the same time revenge herself on the parrot. Her husband being gone another journey, she commanded a slave in the night-time to turn a hand-mill under the parrot's cage; she ordered another to sprinkle water, in resemblance of rain, over the cage; and a third to move a looking-glass, backward and forward against a candle, before the parrot. The slaves spent great part of the night in doing what their mistress desired them, and acquitted themselves with much skill.

Next night the husband returned, and examined the parrot again about what had passed during his absence. The bird answered, Good master, the lightning, thunder, and rain so much disturbed me all night, that I cannot tell how much I suffered. The husband, who knew that there had been neither thunder, lightning, nor rain in the night, fancied that the parrot, not having spoken truth in this, might also have lied in the other relation; upon which he took it out of the cage, and threw it with so much force to the ground that he killed it. Yet afterwards he understood from his neighbours, that the poor parrot had not deceived him in what it had stated of his wife's base conduct, which made him repent he had killed it. Scheherazade stopped here, because she saw it was day.

All that you tell us, sister, says Dinarzade, is so curious, that nothing can be more agreeable. I shall be willing to divert you, answers Scheherazade, if the sultan, my master, will allow me time. Shier-ear, who took as much pleasure to hear the sultanness as Dinarzade, rose and went about his affairs, without ordering the vizier to cut her off.

THE FIFTEENTH NIGHT.

DINARZADE was punctual this night, as she had been the former, to awaken her sister, and begged of her, as usual, to tell her a story. I am going to do it, sister, replied Scheherazade; but the sultan interrupted her, for fear she should begin a new one, and bid her finish the discourse between the Grecian king and his vizier about his physician Douban. Sir, said Scheherazade, I will obey you; and went on with the relation as follows.

When the Grecian king, said the fisherman to the genie, had finished the story of the parrot; And you, vizier, adds he, because of the hatred you bear to the physician Douban, who never did you any injury, you would have me cut him off; but I will beware lest I should repent, as the husband did after killing his parrot.

The mischievous vizier was too desirous of effecting the ruin of the physician Douban to stop here. Sir, said he, the death of the parrot was but a trifle, and I believe his master did not mourn for him long; but why should your fear of wronging an innocent man, hinder your putting this physician to death? Is it not sufficient justification that he is accused of a design against your life? When the business in question is to secure the life of a king, bare suspicion ought

to pass for certainty; and it is better to sacrifice the innocent than to spare the guilty. But, Sir, this is not a doubtful case; the physician Douban has certainly a mind to assassinate you. It is not envy which makes me his enemy; it is only my zeal, with the concern I have for preserving your majesty's life, that makes me give you my advice in a matter of this importance. If the accusation be false, I deserve to be punished in the same manner as a vizier formerly was. What had the vizier done, demands the Grecian king, to deserve punishment? I will inform your majesty, said the vizier, if you will be pleased to hear me.

THE STORY OF THE VIZIER THAT WAS PUNISHED.

There was a king, said the vizier, who had a son that loved hunting. He allowed him to pursue that diversion often; but gave orders to his grand vizier always to attend him.

One hunting-day, the huntsman having roused a deer, the prince, who thought the vizier followed him, pursued the game so far, and with so much earnestness, that he separated himself from the company. Perceiving he had lost his way he stopped, and endeavoured to return to the vizier; but not knowing the country he wandered farther.

Whilst he was thus riding about, he met on his way a handsome lady, who wept bitterly. He stopped his horse, and enquired who she was, how she came to be alone in that place, and what she wanted. I am, replied she, the daughter of an Indian king. As I was taking the air on horseback, in the country, I grew sleepy, and fell from my horse, who is run away, and I know not what is become of him. The young prince taking compassion on her, requested her to get up behind him, which she willingly did.

As they were passing by the ruins of a house, the lady expressed a desire to alight. The prince stopped, and having put her down, dismounted himself, and went near the building, leading his horse after him. But you may judge how much he was surprised, when he heard the pretended lady utter these words: "Be glad, my children, I bring you a young man for your repast;" and other voices, which answered immediately, "Where is he, for we are very hungry?"

The prince heard enough to convince him of his danger. He perceived that the lady, who called herself the daughter of an Indian king, was one of those savage demons, called Gholes, who live in desolated places, and employ a thousand wiles to surprise passengers, whom they afterwards devour. The prince instantly remounted his horse, and luckily escaped.

The pretended princess appeared that very moment, and perceiving she had missed her prey, exclaimed, Fear nothing, prince: Who are you? Whom do you seek? I have lost my way, replied he, and am endeavouring to find it. If you have lost your way, said she, recommend yourself to God, he will deliver you out of your perplexity. Then the prince raised his eyes towards heaven—But, Sir, said Scheherazade, I am obliged to break off, for day appears.

I long, said Dinarzade, to know what became of that young prince; I tremble for him. I will deliver you from your uneasiness to-morrow, answers the sultanness, if the sultan will allow me to live so long. Shier-ear, willing to hear an end of this adventure, prolonged Scheherazade's life for another day.

THE SIXTEENTH NIGHT.

DINARZADE had such a desire to learn the fate of the young prince, that she awoke that night sooner than ordinary, and said, Sister, pray go on with the story you began yesterday: I am much concerned for the young prince, lest it should appear he was eaten up by the ghoul and her children. Shier-ear having signified that he had the same fear, the sultanness replied, Well, I will satisfy you immediately.

After the counterfeit Indian princess had bidden the young prince recommend himself to God, he could not believe she spoke sincerely, but thought herself sure of him; and therefore lifting up his hands to heaven, said, "Almighty Lord, cast thine eyes upon me, and deliver me from this enemy." After this prayer, the ghoul entered the ruins again, and the prince rode off with all possible haste. He happily found his way, and arrived safe at the court of his father, to whom he gave a particular account of the danger he had been in through the vizier's neglect: upon which the king, being incensed against that minister, ordered him to be immediately strangled.

Sir, continued the Grecian king's vizier, to return to the physician Douban, if you do not take care, the confidence you put in him will be fatal to you; I am very well assured that he is a spy sent by

your enemies to attempt your majesty's life. He has cured you, you will say: but alas! who can assure you of that? He has perhaps cured you only in appearance, and not radically; who knows but the medicine he has given you, may in time have pernicious effects?

The Grecian king was not able to discover the wicked design of his vizier, nor had he firmness enough to persist in his first opinion. This discourse staggered him: Vizier, said he, thou art in the right; he may be come on purpose to take away my life, which he may easily do by the smell of his drugs.

When the vizier found the king in such a temper as he wished, Sir, said he, the surest and speediest method you can take to secure your life, is to send immediately for the physician Douban, and order his head to be struck off. In truth, said the king, I believe that is the way we must take to frustrate his design. When he had spoken thus, he called for one of his officers, and ordered him to go for the physician; who, knowing nothing of the king's purpose, came to the palace in haste.

Knowest thou, said the king, when he saw him, why I sent for thee? No, Sir, answered he; I wait till your majesty be pleased to inform me. I sent for thee, replied the king, to rid myself of thee, by taking away thy life.

No man can express the surprise of the physician, when he heard the sentence of death pronounced against him. Sir, said he, why would your majesty take my life? What crime have I committed? I am informed, replied the king, that you came to my court only to attempt my life; but to prevent you, I will be sure of yours. Give the blow, said he to the executioner, who was present, and deliver me from a perfidious wretch, who came hither on purpose to assassinate me.

When the physician heard this cruel order, he readily judged that the honours and presents he had received from the king had procured him enemies, and that the weak prince was imposed on. He repented that he had cured him of his leprosy; but it was now too late. Is it thus, asked the physician, that you reward me for curing you? The king would not hearken to him, but a second time ordered the executioner to strike the fatal blow. The physician then had recourse to his prayers; Alas, Sir, cried he, prolong my days, and God will prolong yours; do not put me to death, lest God treat you in the same manner. The fisherman broke off his discourse here, to apply it to the genie. Well, genie, said he, you see that what passed betwixt the Grecian king and his physician Douban is acted just now by us,

The Grecian king, continued hé, instead of

having regard to the prayers of the physician, who begged him to spare his life, cruelly replied, No, no; I must of necessity cut you off, otherwise you may assassinate with as much art as you cured me. The physician, without bewailing himself for being so ill rewarded by the king, prepared for death. The executioner tied his hands, and was going to draw his cimeter.

The courtiers who were present, being moved with compassion, begged the king to pardon him, assuring his majesty that he was not guilty of the crime laid to his charge, and that they would answer for his innocence: but the king was inflexible.

The physician being on his knees, his eyes tied up, and ready to receive the fatal blow, addressed himself once more to the king: Sir, said he, since your majesty will not revoke the sentence of death, I beg, at least, that you would give me leave to return to my house, to give orders about my burial, to bid farewell to my family, to give alms, and to bequeath my books to those who are capable of making good use of them. I have one particularly I would present to your majesty; it is a very precious book, and worthy of being laid up carefully in your treasury. What is it, demanded the king, that makes it so valuable? Sir, replied the physician, it possesses many singular and curious properties;

of which the chief is, that if your majesty will give yourself the trouble to open it at the sixth leaf, and read the third line of the left page, my head, after being cut off, will answer all the questions you ask it. The king being curious, deferred his death till next day, and sent him home under a strong guard.

The physician, during that time, put his affairs in order; and the report being spread, that an unheard of prodigy was to happen after his death, the viziers, emirs, officers of the guard, and, in a word, the whole court, repaired next day to the hall of audience, that they might be witnesses of it.

The physician Douban was brought in, and advancing to the foot of the throne, with a book in his hand, he called for a bason, and laid upon it the cover in which the book was wrapped; then presenting the book to the king, Take this, said he, and after my head is cut off, order that it be put into the bason upon that cover; as soon as it is placed there, the blood will stop; then open the book, and my head will answer your questions. But permit me once more to implore your majesty's clemency; for God's sake grant my request, I protest to you that I am innocent. Your prayers, answered the king, are in vain; and were it for nothing but to hear your head speak after your death, it is

my will you should die. As he said this, he took the book out of the physician's hand, and ordered the executioner to do his duty.

The head was so dexterously cut off that it fell into the bason, and was no sooner laid upon the cover of the book than the blood stopped; then to the great surprise of the king, and all the spectators, it opened its eyes, and said, Sir, will your majesty be pleased to open the book? The king proceeded to do so; but finding that the leaves adhered to each other, that he might turn them with more ease, he put his finger to his mouth, and wetted it with spittle. He did thus till he came to the sixth leaf, and finding no writing on the place where he was desired to look for it, Physician, said he, there is nothing written. Turn over some more leaves, replied the head. The king went on, putting always his finger to his mouth, until the poison with which each leaf was imbued, coming to have its effect, the prince found himself suddenly taken with an extraordinary fit, his eye-sight failed, and he fell down at the foot of the throne in violent convulsions. At these words, Scheherazade perceiving day-light, forbore speaking. Ah, dear sister, said Dinarzade, how grieved am I that you have not time to finish this story; I shall be inconsolable if you lose your life to-day. Sister, replied the sultaness, that must be as the sultan

pleases; but I hope he will be so good as to suspend my death till to-morrow. Shier-ear, far from ordering her death that day, expected the next night with much impatience; so earnest was he to hear out the story of the Grecian king, and the sequel of the fisherman and the genie.

THE SEVENTEENTH NIGHT.

THOUGH Dinarzade was very curious to hear the rest of the story of the Grecian king, she did not awake that night as soon as usual, so that it was almost day before she called upon the sultaness; and then she said, I pray you, sister, continue the wonderful story of the Grecian king; but make haste, I beseech you, for it will speedily be day.

Scheherazade resumed the story where she left off the day before: Sir, said she to the sultan, when the physician Douban, or rather his head, saw that the poison had taken effect, and that the king had but a few moments to live; Tyrant, it cried, now you see how princes are treated, who, abusing their authority, cut off innocent men: God punishes soon or late their injustice and cruelty. Scarcely had the head spoken these words, when the king fell down dead, and the head itself lost what life it had.

Sir, continued Scheherazade, such was the end of the Grecian king and of the physician Douban. I must return now to the story of the fisherman and the genie; but it is day. The sultan, who always observed his hours regularly, got up; and wishing to hear the sequel of the story of the genie and the fisherman, bid the sultaness prepare to relate it to him the next night.

THE EIGHTEENTH NIGHT.

DINARZADE made amends for the last night's neglect; she awoke long before day, and calling upon Scheherazade, Sister, said she, if you be not asleep, pray give us the rest of the story of the fisherman and the genie; you know the sultan desires to hear it as well as I.

I shall soon satisfy his curiosity and yours, answered the sultaness; and then addressing herself to Shier-ear, Sir, continued she, as soon as the fisherman had concluded the history of the Greek king and his physician Douban, he made the application to the genie, whom he still kept shut up in the vessel. If the Grecian king, said he, had suffered the physician to live, God would have continued his life also; but he rejected his most humble prayers, and the case is the same with thee, O genie! Could I have prevailed with thee to grant me the favour I supplicated, I should now take pity on thee; business, notwithstanding the extreme obligation thou wast under to me, for having set thee at liberty, thou didst persist in thy design to kill me; I am obliged, in my turn, to be equally hard-hearted to thee.

My good friend, fisherman, replied the genie, I conjure thee once more, not to be guilty of such cruelty; consider, that it is not good to avenge one's

self, and that on the other hand, it is commendable to do good for evil; do not treat me as Imama formerly treated Ateca. And what did Imama to Ateca, enquired the fisherman? Ho! says the genie, if you have a mind to be informed, open the vessel: do you think that I can be in an humour to relate stories in so strait a prison? I will tell you as many as you please, when you have let me out. No, said the fisherman, I will not let thee out; it is in vain to talk of it; I am just going to throw thee into the bottom of the sea. Hear me one word more, cried the genie; I promise to do thee no hurt; nay, far from that, I will shew thee a way to become exceedingly rich.

The hope of delivering himself from poverty, prevailed with the fisherman. I could listen to thee, said he, were there any credit to be given to thy word; swear to me by the great name of God, that you will faithfully perform what you promise, and I will open the vessel; I do not believe you will dare to break such an oath.

The genie swore to him, upon which the fisherman immediately took off the covering of the vessel. At that instant the smoke ascended, and the genie having resumed his form, the first thing he did was to kick the vessel into the sea. This action alarmed the fisherman. Genie, said he, will not you keep the oath you just now made? And must I say to you, as the physician Douban said to the

Grecian king, suffer me to live, and God will prolong your days.

The genie laughed at the fisherman's fear, and answered, No, fisherman, be not afraid, I only did it to divert myself, and to see if thou wouldst be alarmed at it: but to convince thee that I am in earnest, take thy nets and follow me. As he spoke these words, he walked before the fisherman, who having taken up his nets, followed him, but with some distrust. They passed by the town, and came to the top of a mountain, from whence they descended into a vast plain, which brought them to a lake, that lay betwixt four hills.

When they reached the side of the lake, the genie said to the fisherman, Cast in thy nets, and catch fish; the fisherman did not doubt of taking some, because he saw a great number in the water; but he was extremely surprised, when he found they were of four colours, that is to say, white, red, blue, and yellow. He threw in his nets, and brought out one of each colour. Having never seen the like before, he could not but admire them, and judging that he might get a considerable sum for them, he was very joyful. Carry those fish, said the genie to him, and present them to thy sultan; he will give thee more money for them. Thou mayest come every day to fish in this lake; but I give thee warning not to throw in thy nets above once a day, otherwise thou wilt re-

pent. Having spoken thus, he struck his foot upon the ground, which opened, and after it had swallowed him up closed again.

The fisherman being resolved to follow the genie's advice, forbore casting in his nets a second time; and returned to the town very well satisfied; and making a thousand reflections upon his adventure. He went immediately to the sultan's palace, to offer his fish. But, Sir, said Schcherazade, I perceive day, and must stop here.

Dear sister, said Dinarzade, how surprising are the last events you have told us? I can hardly believe that any thing you have to say can be more surprising. Sister, replied the sultaness, if the sultan, my master, will let me live till to-morrow, I am persuaded you will find the sequel of the history of the fisherman more wonderful than the beginning of it, and incomparably more diverting. Shier-ear, being curious to know if the remainder of this story would be such as the sultaness said, put off once more the execution of his cruel sentence.

THE NINETEENTH NIGHT.

TOWARDS morning, Dinarzade called the sultanness, and said, Dear sister, it will be day speedily, therefore pray continue the history of the fisherman; I am extremely impatient to know what the issue of it was. Scheherazade having demanded permission, resumed her discourse as follows: I leave it to your majesty to think how much the sultan was surprised, when he saw the four fish which the fisherman presented. He took them up one after another, and viewed them with attention; and after having admired them a long time, Take those fish, said he to his vizier, and carry them to the cook, whom the emperor of the Greeks has sent me. I cannot imagine but that they must be as good as they are beautiful.

The vizier carried them as he was directed, and delivering them to the cook, said, Here are four fish just brought to the sultan; he orders you to dress them: he then returned to the sultan his master, who ordered him to give the fisherman four hundred pieces of gold of the coin of that country, which he did accordingly.

The fisherman, who had never seen so much money, could scarcely believe his good fortune, but thought the whole must be a dream, until he found

it otherwise, by being able to provide necessaries for his family with the produce of his fish.

But, Sir, said Scheherazade, having told you what happened to the fisherman, I must acquaint you next with what befel the sultan's cook, whom we shall find in great perplexity. As soon as she had gutted the fish, she put them upon the fire in a frying-pan, with oil, and when she thought them fried enough on one side, she turned them upon the other; but, O monstrous prodigy! scarcely were they turned, when the wall of the kitchen divided, and a young lady of wonderful beauty entered from the opening. She was clad in flowered satin, after the Egyptian manner, with pendants in her ears, a necklace of large pearls, and bracelets of gold set with rubies, with a rod in her hand. She moved towards the frying-pan, to the great amazement of the cook, who continued fixed by the sight, and striking one of the fish with the end of the rod, said, "Fish, fish, are you in duty?" The fish having answered nothing, she repeated these words, and then the four fish lifted up their heads, and replied, "Yes, yes: if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content." As soon as they had finished these words, the lady overturned the frying-pan, and returned into the open part of the wall, which closed immediately, and became as it was before.

The cook was greatly frightened at what had happened, and coming a little to herself, went to take up the fish that had fallen on the hearth, but found them blacker than coal, and not fit to be carried to the sultan. This grievously troubled her, and she fell to weeping most bitterly. Alas! said she, what will become of me? If I tell the sultan what I have seen, I am sure he will not believe me, but will be enraged against me.

While she was thus bewailing herself, the grand vizier entered, and asked her if the fish were ready? She told him all that had occurred, which we may easily imagine astonished him; but without speaking a word of it to the sultan, he invented an excuse that satisfied him, and sending immediately for the fisherman, bid him bring four more such fish, for a misfortune had befallen the other, so that they were not fit to be carried to the sultan. The fisherman, without saying any thing of what the genie had told him, in order to excuse himself from bringing them that day, told the vizier he had a great way to go for them, but would certainly bring them on the morrow.

Accordingly the fisherman went away by night, and coming to the lake, threw in his nets betimes next morning, took four fish like the former, and brought them to the vizier at the hour appointed. The minister took them himself, carried them

to the kitchen, and shutting himself up with the cook, she gutted them, and put them on the fire, as she had done the four others the day before. When they were fried on one side, and she had turned them upon the other, the kitchen wall again opened, and the same lady came in with the rod in her hand, struck one of the fish, spoke to it as before, and all four gave her the same answer. But, Sir, said Scheherazade, day appears, which obliges me to break off. What I have told you, is indeed very singular; but if I be alive to-morrow, I will tell you other things, which are yet better worth your hearing. Shier-ear, conceiving that the sequel must be very curious, resolved to hear her next night.

THE TWENTIETH NIGHT

NEXT morning the sultan prevented Dinarzade, and said to Scheherazade, I pray you finish the story of the fisherman, I am impatient to hear it; upon which the sultanness continued thus.

After the four fish had answered the young lady, she overturned the frying-pan with her rod, and retired into the wall. The grand vizier being witness to what had passed; This is too wonderful and extraordinary, said he, to be concealed from the sultan; I will inform him of this prodigy.

The sultan, being much surprised, sent immediately for the fisherman, and said to him, Friend, cannot you bring me four more such fish? The fisherman replied, If your majesty will be pleased to allow me three days, I will do it. Having obtained his time, he went to the lake immediately, and at the first throwing in of his net, he caught four fish, and brought them directly to the sultan; who was so much the more rejoiced, as he did not expect them so soon, and ordered him four hundred pieces of gold. As soon as the sultan had the fish, he ordered them to be carried into his closet, with all that was necessary for frying them; and having shut himself up with the vizier, the minister gutted them, put them into the pan, and

when they were fried on one side, turned them upon the other; then the wall of the closet opened, but instead of the young lady, there came out a black, in the habit of a slave, and of a gigantic stature, with a great green staff in his hand. He advanced towards the pan, and touching one of the fish with his staff, said with a terrible voice, "Fish, are you in your duty?" At these words, the fish raised up their heads, and answered, "Yes, yes; we are; if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content."

The fish had no sooner finished these words, than the black threw the pan into the middle of the closet, and reduced the fish to a coal. Having done this, he retired fiercely, and entering again into the aperture, it closed, and the wall appeared just as it did before.

After what I have seen, said the sultan to the vizier, it will not be possible for me to be easy: these fish, without doubt, signify something extraordinary. He sent for the fisherman, and when he came, said to him, Fisherman, the fish you have brought us, make me very uneasy; where did you catch them? Sir, answered he, I fished for them in a lake situated betwixt four hills, beyond the mountain that we see from hence. Know'st thou not that lake? said the sultan to the vizier. No, replied the vizier, I never so much as heard of it,

although I have for sixty years hunted beyond that mountain. The sultan asked the fisherman, how far the lake might be from the palace? The fisherman answered, it was not above three hours journey; upon this assurance, the sultan commanded all his court to take horse, and the fisherman served them for a guide. They all ascended the mountain, and at the foot of it they saw, to their great surprise, a vast plain, that nobody had observed till then, and at last they came to the lake, which they found to be situated betwixt four hills as the fisherman had described. The water was so transparent, that they observed all the fish to be like those which the fisherman had brought to the palace.

The sultan stood upon the bank of the lake, and after beholding the fish with admiration, demanded of his courtiers, if it were possible they had never seen this lake, which was within so short a distance of the town. They all answered, that they had never so much as heard of it.

Since you all agree that you never heard of it, and as I am no less astonished than you are, at this novelty, I am resolved not to return to my palace till I learn how this lake came here, and why all the fish in it are of four colours. Having spoken thus, he ordered his court to encamp; and immediately his pavilion and the tents of his household were planted upon the banks of the lake.

When night came, the sultan retired under his pavilion, and spoke to the grand vizier thus: Vizier, my mind is uneasy: this lake transported hither; the black that appeared to us in my closet, and the fish that we heard speak; all these things so much excite my curiosity, that I cannot resist my impatient desire to have it satisfied. To this end, I am resolved to withdraw alone from the camp, and I order you to keep my absence secret: stay in my pavilion, and to-morrow morning, when the emirs and courtiers come to attend my levee, send them away, and tell them, that I am somewhat indisposed, and wish to be alone; and the following days tell them the same thing, till I return.

The grand vizier endeavoured to divert the sultan from this design; he represented to him the danger to which he might be exposed, and that all his labour might perhaps be in vain: but it was to no purpose; the sultan was resolved. He put on a suit fit for walking, and took his cimeter; and as soon as he found that all was quiet in the camp, went out alone, and passed over one of the hills without much difficulty; he found the descent still more easy, and when he came to the plain, walked on till the sun arose, and then he saw before him, at a considerable distance, a vast building. He rejoiced at the sight, in hopes of receiving there the information he sought.

When he drew near, he found it was a magnificent palace, or rather a strong castle, of black polished marble, and covered with fine steel, as smooth as glass. Being highly pleased that he had so speedily met with something worthy his curiosity, he stopped before the front of the castle, and considered it with attention.

He then advanced towards the gate, which had two leaves, one of them open; though he might immediately have entered, yet he thought it best to knock. This he did at first softly, and waited for some time; but seeing no one, and supposing he had not been heard, he knocked harder the second time, and after that he knocked again and again, but no one yet appearing, he was exceedingly surprised; for he could not think that a castle in such repair was without inhabitants. If there be no one in it, said he to himself, I have nothing to fear; and if it be inhabited, I have wherewith to defend myself.

At last he entered, and when he came within the porch, he cried, Is there no one here to receive a stranger, who comes in for some refreshment as he passes by? He repeated the same words two or three times; but though he spoke very loud, he was not answered. The silence increased his astonishment: he came into a spacious court, and look-

ed on every side for inhabitants, but discovered none. But, Sir, said Scheherazade, day appears, and I must refrain.

Ah! sister, said Dinarzade, you break off at the very best of the story. It is true, answered the sultaness; but, sister, you see I am forced to do so. If my lord the sultan pleases, you may hear the rest to-morrow. Shier-ear agreed to this, not so much to please Dinarzade, as to satisfy his own curiosity, being impatient to know what adventure the prince met with in the castle.

THE TWENTY-FIRST NIGHT.

DINARZADE, to make amends for her neglect the night before, never closed her eyes, and when she thought it was time, awoke the sultanness, saying to her, My dear sister, pray give us an account of what happened in the fine castle where you left us yesterday.

Scheherazade forthwith resumed her story, and addressing herself to Shier-ear, said; Sir, the sultan perceiving nobody in the court, entered the grand halls, which were hung with silk tapestry, the alcoves and sofas were covered with stuffs of Mecca, and the porches with the richest stuffs of India, mixed with gold and silver. He came afterwards into a superb saloon, in the middle of which was a fountain, with a lion of massy gold at each angle: water issued from the mouths of the four lions; and as it fell, formed diamonds and pearls, resembling a jet d'eau, which springing from the middle of the fountain, rose nearly to the top of a cupola painted in Arabesque.

The castle, on three sides, was encompassed by a garden, with parterres of flowers, shrubbery, and whatever could concur to embellish it; and to complete the beauty of the place, an infinite number of birds filled the air with their harmonious notes, and

always remained there, nets being spread over the garden, and fastened to the palace to confine them. The sultan walked from apartment to apartment, where he found every thing rich and magnificent. Being tired with walking, he sat down in a veranda or arcade closet, which had a view over the garden, reflecting upon what he had already seen, and then beheld: when suddenly he heard the voice of one complaining, in lamentable tones. He listened with attention, and heard distinctly these words: "O fortune! thou who wouldst not suffer me longer to enjoy a happy lot, forbear to persecute me, and by a speedy death put an end to my sorrows. Alas! is it possible that I am still alive, after so many torments as I have suffered!"

The sultan rose up, advanced toward the place whence he heard the voice; and coming to the door of a great hall, opened it, and saw a handsome young man, richly habited, seated upon a throne raised a little above the ground. Melancholy was painted on his countenance. The sultan drew near, and saluted him; the young man returned his salutation, by an inclination of his head, not being able to rise, at the same time saying, My lord, I should rise to receive you; but am hindered by sad necessity, and therefore hope you will not be offended. My lord, replied the sultan, I am much obliged to you for having so good an opinion of me: as to the

reason of your not rising, whatever your apology be, I heartily accept it. Being drawn hither by your complaints, and afflicted by your grief, I come to offer you my help; would to God that it lay in my power to ease you of your trouble! I would do my utmost to effect it. I flatter myself that you will relate to me the history of your misfortunes; but inform me first of the meaning of the lake near the palace, where the fish are of four colours? whose this castle is? how you came to 'be here? and why you are alone?

Instead of answering these questions, the young man began to weep bitterly. "How inconstant is fortune!" cried he; "she takes pleasure to pull down those she had raised. Where are they who enjoy quietly the happiness which they hold of her, and whose day is always clear and serene?"

The sultan, moved with compassion to see him in such a condition, prayed him to relate the cause of his excessive grief. Alas! my lord, replied the young man, how is it possible but I should grieve, and my eyes be inexhaustible fountains of tears? At these words lifting up his robe, he shewed the sultan that he was a man only from the head to the girdle, and that the other half of his body was black marble.—Here Scheherazade broke off, and told the sultan that day appeared.

Shier-ear was so much charmed with the story,

and became so much in love with Scheherazade, that he resolved to let her live a month. He rose however as usual, without acquainting her with his resolution.

THE TWENTY-SECOND NIGHT.

DINARZADE was so impatient to hear out the story, that she called her sister next morning sooner than customary, and said, Sister, pray continue the wonderful story. I will, replied the sultaness.

You may easily imagine, continued she, that the sultan was much surprised, when he saw the deplorable condition of the young man. That which you shew me, said he, while it fills me with horror, excites my curiosity, so that I am impatient to hear your history, which, no doubt, must be extraordinary, and I am persuaded that the lake and the fish make some part of it; therefore I conjure you to relate it. You will find some comfort in so doing, since it is certain, that the unfortunate find relief in making known their distress. I will not refuse your request, replied the young man, though I cannot comply without renewing my grief. But I give you notice before-hand, to prepare your ears, your mind, and even your eyes, for things which surpass all that the imagination can conceive.

THE HISTORY OF THE YOUNG KING OF THE BLACK ISLES.

You must know, my lord, continued he, that my father, named Mahmoud¹⁷, was king of this country.

This is the kingdom of the Black Isles, which takes its name from the four small neighbouring mountains; for those mountains were formerly isles: the capital where the king my father resided was situated on the spot now occupied by the lake you have seen. The sequel of my history will inform you of those changes.

The king my father died when he was seventy years of age; I had no sooner succeeded him, than I married, and the lady I chose to share the royal dignity with me, was my cousin. I had so much reason to be satisfied with her affection, and, on my part, loved her with so much tenderness, that nothing could surpass the harmony and pleasure of our union. This lasted five years, at the end of which time, I perceived the queen, my cousin, ceased to delight in my attentions.

One day, after dinner, while she was at the bath, I found myself inclined to repose and lay down upon a sofa. Two of her ladies, who were then in my chamber, came and sat down, one at my head, and the other at my feet, with fans in their hands to moderate the heat, and to prevent the flies from disturbing me. They thought I was asleep, and spoke in whispers; but as I only closed my eyes, I heard all their conversation.

One of them said to the other, Is not the queen wrong, not to love so amiable a prince? Certainly,

replied the other; I do not understand the reason, neither can I conceive why she goes out every night, and leaves him alone! Is it possible that he does not perceive it? Alas! said the first, how should he? she mixes every evening in his liquor, the juice of a certain herb, which makes him sleep so sound all night, that she has time to go where she pleases, and as day begins to appear, she comes and lies down by him again, and wakes him by the smell of something she puts under his nostrils.

You may guess, my lord, how much I was surprised at this conversation, and with what sentiments it inspired me; yet, whatever emotion it excited, I had sufficient self-command to dissemble, and feigned to awake without having heard a word.

The queen returned from the bath, we supped together, and she presented me with a cup full of such water as I was accustomed to drink; but instead of putting it to my mouth, I went to a window that was open, and threw out the water so quickly, that she did not perceive it, and returned.

We went to bed together, and soon after, believing that I was asleep, she got up with so little precaution, that she said loud enough for me to hear her distinctly, "Sleep on, and may you never wake again!" She dressed herself, and went out of the chamber.—As Scheherazade spoke these words, she saw day appear, and discontinued.

Dinarzade had heard her sister with a great deal of pleasure, and Shier-ear thought the history of the king of the Black Isles so worthy of his curiosity, that he rose up full of impatience for its continuation.

THE TWENTY THIRD NIGHT.

AN hour before day, Dinarzade being awake, failed not to call upon the sultanness, and said, Pray, dear sister, go on with the history of the young king of the Black Isles. Scheherazade calling to mind where she had left off, resumed:

As soon as the queen my wife was gone, continued the king, I dressed myself in haste, took my cimeter, and followed her so quickly, that I soon heard the sound of her feet before me, and then walked softly after her, for fear of being heard. She passed through several gates, which opened upon her pronouncing some magical words, and the last she opened was that of the garden, which she entered. I stopt at this gate, that she might not perceive me, as she passed along a parterre; then looking after her as far as the darkness of the night permitted, I saw her enter a little wood, whose walks were guarded by thick pallisadoes. I went thither by another way, and concealing myself behind the pallisadoes of a long walk, I saw her walking there with a man.

I did not fail to lend the most attentive ear to their discourse, and heard her address herself thus to her gallant: I do not deserve to be reproached by you for want of diligence. You well know the

reason; but if all the proofs of affection I have already given you be not sufficient to convince you of my sincerity, I am ready to give you others more decisive: you need but command me, you know my power; I will, if you desire it, before sun-rise convert this great city, and this superb palace, into frightful ruins, inhabited only by wolves, owls, and ravens. If you would have me transport all the stones of those walls so solidly built, beyond mount Caucasus, or the bounds of the habitable world, speak but the word, and all shall be changed.

As the queen finished these words she and her lover came to the end of the walk, turned to enter another, and passed before me. I had already drawn my cimeter, and her lover being next me, I struck him on the neck, and brought him to the ground. I concluded I had killed him, and therefore retired speedily without making myself known to the queen, whom I chose to spare, because she was my kinswoman.

The wound I had given her lover was mortal; but by her enchantments she preserved him in an existence in which he could not be said to be either dead or alive. As I crossed the garden to return to the palace, I heard the queen loudly lamenting, and judging by her cries how much she was grieved, I was pleased that I had spared her life.

As soon as I had reached my apartment, I went

to bed, and being satisfied with having punished the villain who had injured me, fell asleep; and when I awoke next morning, found the queen lying by me. —Scheherazade was obliged to stop here, because she perceived it was day.

Dear sister, said Dinarzade, how sorry I am that you cannot proceed. Sister, replied the sultaness, you ought to have awaked me earlier, it is your own fault. I will make amends to-night, replied Dinarzade, for I doubt not but the sultan will be as willing as myself to hear out the story.

THE TWENTY-FOURTH NIGHT.

DINARZADE proved as good as her word. She called the sultanness very early, saying, Dear sister, pray finish the interesting history of the king of the Black Isles; I am impatient to know how he came to be changed into marble. You shall hear, replied Scheherazade, if the sultan will give me leave.

I found the queen lying by me, said the king of the Black Isles: I cannot tell you whether she slept or not; but I arose, went to my closet, and dressed myself. I afterwards held my council. At my return, the queen, clad in mourning, her hair dishevelled, and part of it torn off, presented herself before me, and said; I come to beg your majesty not to be surprised to see me in this condition. My heavy affliction is occasioned by intelligence of three distressing events which I have just received. Alas! what are they, madam? said I. The death of the queen my dear mother, she replied, that of the king my father killed in battle, and of one of my brothers, who has fallen down a precipice.

I was not displeased that she used this pretext to conceal the true cause of her grief, and I concluded she had not suspected me of being the author of her lover's death. Madam, said I, so far from blaming, I assure you I heartily commiserate your

sorrow. I should feel surprise if you were insensible to such heavy calamities: weep on; your tears are so many proofs of your tenderness; but I hope that time and reflection will moderate your grief.

She retired into her apartment, where, giving herself wholly up to sorrow, she spent a whole year in mourning and lamentation. At the end of that period, she begged permission to erect a burying place for herself, within the bounds of the palace, where she would continue, she told me, to the end of her days: I consented, and she built a stately edifice, crowned by a cupola, which may be seen from hence, and called it the Palace of Tears. When it was finished, she caused her lover to be conveyed thither, from the place to which she had caused him to be carried the night I wounded him: she had hitherto prevented his dying, by potions which she had administered to him; and she continued to convey them to him herself every day after he came to the Palace of Tears.

Yet, with all her enchantments, she could not cure him; he was not only unable to walk or support himself, but had also lost the use of his speech, and exhibited no sign of life except in his looks. Though the queen had no other consolation but to see him, and to say to him all that her senseless passion could inspire, yet every day she made him two long visits. I was well apprised of this, but pretended ignorance.

One day my curiosity induced me to go to the

Palace of Tears, to observe how the princess employed herself, and from a place where she could not see me, I heard her thus address her lover: I am afflicted to the highest degree to behold you in this condition; I am as sensible as yourself of the tormenting pain you endure; but, dear soul, I am continually speaking to you, and you do not answer me: how long will you remain silent? Speak only one word: alas! the sweetest moments of my life are these I spend here in partaking of your grief. I cannot live at a distance from you, and would prefer the pleasure of having you always before me, to the empire of the universe.

At these words, which were several times interrupted by her sighs and sobs, I lost all patience: and discovering myself, came up to her, and said, Madam, you have wept enough, it is time to give over this sorrow, which dishonours us both; you have too much forgotten what you owe to me and to yourself. Sire, said she, if you have any kindness or compassion for me left, I beseech you to put no restraint upon me; allow me to indulge my grief, which it is impossible for time to assuage.

When I perceived that my remonstrance, instead of restoring her to a sense of duty, served only to increase her anguish, I gave over and retired. She continued every day to visit her lover, and for two whole years abandoned herself to grief and despair.

I went a second time to the Palace of Tears, while she was there. I concealed myself again, and heard her thus address her lover: It is now three years since you spoke one word to me; you answer not the proofs I give you of my love by my sighs and lamentations. Is it from insensibility, or contempt? O tomb! hast thou destroyed that excess of affection which he bare me? Hast thou closed those eyes that evinced so much love, and were all my delight? No, no, this I cannot think. Tell me rather, by what miracle thou becamest the depository of the rarest treasure the world ever contained.

I must confess, my lord, I was enraged at these expressions; for, in truth, this beloved, this adored mortal, was by no means what you would imagine him to have been. He was a black Indian, one of the original natives of this country. I was so enraged at the language addressed to him, that I discovered myself, and apostrophising the tomb in my turn; I cried, O tomb! why dost not thou swallow up that monster so revolting to human nature, or rather why dost not thou swallow up both the lover and his mistress?

I had scarcely uttered these words, when the queen, who sat by the black, rose up like a fury. Miscreant! said she, thou art the cause of my grief; do not think I am ignorant of this, I have dissembled too long. It was thy barbarous hand that brought

the object of my fondness into this lamentable condition; and thou hast the cruelty to come and insult a despairing lover. Yes, said I, in a rage, it was I that chastised that monster, according to his desert; I ought to have treated thee in the same manner; I now repent that I did not; thou hast too long abused my goodness. As I spoke these words, I drew out my cimeter, and lifted up my hand to punish her; but regarding me stedfastly, she said with a jeering smile, "Moderate thy anger." At the same time, she pronounced words I did not understand; and afterwards added, "By virtue of my enchantments, I command thee to become half marble and half man." Immediately, my lord, I became what you see, a dead man among the living, and a living man among the dead.—Here Scheherazade perceiving day, discontinued her story.

Upon which Dinarzade said, Dear sister, I am extremely obliged to the sultan; it is to his goodness I owe the extraordinary pleasure I derive from your stories. My sister, replied the sultaness, if the sultan will be so good as to suffer me to live till to-morrow, I will relate to you what will afford as much satisfaction as any thing you have yet heard. Though Shier-ear had not resolved to defer the death of Scheherazade a month longer, he could not have ordered her to be put to death that day.

THE TWENTY-FIFTH NIGHT.

TOWARDS the end of the night, Dinarzade cried, Sister, if I do not trespass too much upon your complaisance, I would pray you to finish the history of the king of the Black Islands. Scheherazade having awoke upon her sister's call, prepared to satisfy her, and began thus:

The king, half marble and half man, continued his history to the sultan: After this cruel sorceress, unworthy of the name of queen, had metamorphosed me thus, and brought me into this hal', by another enchantment she destroyed my capital, which was very flourishing and populous; she annihilated the houses, the public places and markets, and reduced the site of the whole to the lake and desert plain you have seen; the fishes of four colours in the lake are the four kinds of inhabitants of different religions, which the city contained. The white are the Moosulmauns; the red, the Persians, who worship fire; the blue, the Christians; and the yellow, the Jews. The four little hills were the four islands that gave name to this kingdom. I learned all this from the enchantrass, who, to add to my affliction, related to me these effects of her rage. But this is not all; her revenge not being satisfied with the destruction of my dominions, and the metamor-

phosis of my person, she comes every day, and gives me over my naked shoulders a hundred lashes with a whip until I am covered with blood. When she has finished this part of my punishment, she throws over me a coarse stuff of goat's hair, and over that this robe of brocade, not to honour, but to mock me.

When he came to this part of his narrative, the young king could not restrain his tears; and the sultan was himself so affected by the relation, that he could not find utterance for any words of consolation. Shortly after, the young king, lifting up his eyes to heaven, exclaimed, "Mighty creator of all things, I submit myself to thy judgments, and to the decrees of thy providence: I endure my calamities with patience, since it is thy will things should be as they are; but I hope thy infinite goodness will ultimately reward me."

The sultan, greatly moved by the recital of this affecting story, and anxious to avenge the sufferings of the unfortunate prince, said to him, Inform me whither this perfidious sorceress retires, and where may be found her vile paramour, who is entombed before his death. My lord, replied the prince, her lover, as I have already told you, is lodged in the Palace of Tears, in a superb tomb constructed in the form of a dome: this palace joins the castle on

the side in which the gate is placed. As to the queen, I cannot tell you precisely whither she retires, but every day at sun-rise she goes to visit her paramour, after having executed her bloody vengeance upon me; and you see I am not in a condition to defend myself. She carries to him the potion with which she has hitherto prevented his dying, and always complains of his never having spoken to her since he was wounded.

Prince, said the sultan, your condition can never be sufficiently deplored: no one can be more sensibly affected by your misfortunes than I am. Never did any thing so extraordinary befall any man, and those who write your history will have the advantage of relating what surpasses all that has hitherto been recorded. One thing only is wanting; the revenge to which you are entitled, and I will omit nothing in my power to effect it.

In his subsequent conversation with the young prince, the sultan told him who he was, and for what purpose he had entered the castle; and afterwards informed him of a mode of revenge which he had devised. They agreed upon the measures they were to take for accomplishing their design, but deferred the execution of it till the following day. In the mean time, the night being far spent, the sultan took some rest; but the young prince passed the

night as usual, without sleep, having never slept since he was enchanted, still indulging some hopes of being speedily delivered from his misery.

Next morning the sultan arose with the dawn, and prepared to execute his design, hiding his upper garment, which might encumber him; he then proceeded to the Palace of Tears. He found it lighted up with an infinite number of flambeaux of white wax, and perfumed by a delicious scent issuing from several censers of fine gold of admirable workmanship. As soon as he perceived the bed where the black lay, he drew his cimeter, and without resistance deprived him of his wretched life, dragged his corpse into the court of the castle, and threw it into a well. After this, he went and lay down in the black's bed, placed his cimeter under the covering, and waited to complete his design.

The queen arrived shortly after. She first went into the chamber of her husband, the king of the Black Islands, stripped him, and with unexampled barbarity gave him a hundred stripes. The unfortunate prince filled the palace with his lamentations, and conjured her in the most affecting tone to take pity on him; but the cruel wretch ceased not till she had given the usual number of blows. You had no compassion on my lover, said she, and you are to expect none from me.—Scheherazade perceiving day, stopped, and could go no farther.

O heavens! said Dinarzade, sister, this was a barbarous enchantress indeed! but must we stop here? Will you not tell us whether she received the chastisement she deserved? My dear sister, said the sultanness, I desire nothing more than to acquaint you with it to-morrow; but you know that depends on the sultan's pleasure. After what Shier-ear had heard, he was far from intending to put Scheherazade to death; on the contrary, he said to himself, I will not take away her life, until she has finished this surprising story, though it should last for two months. It will at any time be in my power to keep the oath I have made.

THE TWENTY-SIXTH NIGHT.

As soon as Dinarzade thought it time to call the sultanness, she said to her, How much should I be obliged to you, dear sister, if you would tell us what passed in the Palace of Tears? Shier-ear having signified that he was as curious to be informed as Dinarzade, the sultanness resumed the story of the young enchanted prince, as follows:

Sir, after the enchantress had given the king, her husband, a hundred blows with the whip, she put on again his covering of goat's hair, and his brocade gown over all; she went afterwards to the Palace of Tears, and as she entered renewed her tears and lamentations; then approaching the bed, where she thought her paramour lay, What cruelty, cried she, was it to disturb the satisfaction of so tender and passionate a lover as I am? O cruel prince, who reproachest me that I am inhuman, when I make thee feel the effects of my resentment! Does not thy barbarity surpass my vengeance? Traitor! in attempting the life of the object which I adore, hast thou not robbed me of mine? Alas! said she, addressing herself to the sultan, conceiving him to be the black, My sun, my life, will you always be silent? Are you resolved to let me die, without affording me the comfort of hearing again from your own lips

that you love me? My soul, speak one word to me at least, I conjure you.

The sultan, as if he had awaked out of a deep sleep, and counterfeiting the pronunciation of the blacks, answered the queen with a grave tone, "There is no strength or power but in God alone, who is almighty." At these words the enchantress, who did not expect them, uttered a loud exclamation of joy. My dear lord, cried she, do not I deceive myself; is it certain that I hear you, and that you speak to me? Unhappy woman, said the sultan, art thou worthy that I should answer thee? Alas! replied the queen, why do you reproach me thus? The cries, returned the sultan, the groans and tears of thy husband, whom thou treatest every day with so much indignity and barbarity, prevent my sleeping night or day. Hadst thou disenchanted him, I should long since have been cured, and have recovered the use of my speech. This is the cause of my silence, of which you complain. Well, said the enchantress, to pacify you, I am ready to execute your commands; would you have me restore him? Yes, replied the sultan; make haste to set him at liberty, that I be no longer disturbed by his lamentations.

The enchantress went immediately out of the Palace of Tears; she took a cup of water, and pronounced some words over it, which caused it to boil,

as if it had been on the fire. She afterwards proceeded to the young king her husband, and threw the water upon him, saying, "If the creator of all things did form thee as thou art at present; or if he be angry with thee, do not change; but if thou art in that condition merely by virtue of my enchantments, resume thy natural shape, and become what thou wast before." She had scarcely spoken these words, when the prince, finding himself restored to his former condition, rose up and returned thanks to God. The enchantress then said to him, Get thee from this castle, and never return on pain of death. The young king, yielding to necessity, went away from the enchantress, without replying a word; and retired to a remote place, where he patiently awaited the event of the design which the sultan had so happily begun. Meanwhile, the enchantress returned to the Palace of Tears, and supposing that she still spoke to the black, said, Dear love, I have done what you required; nothing now prevents your rising and giving me the satisfaction of which I have so long been deprived.

The sultan, still counterfeiting the pronunciation of the blacks, said, What you have now done is by no means sufficient for my cure; you have only removed a part of the evil; you must cut it up by the root. My lovely black, resumed the queen, what do you mean by the root? Wretched woman, replied

the sultan, understand you not that I allude to the town, and its inhabitants, and the four islands, destroyed by thy enchantments? The fish every night at midnight raise their heads out of the lake, and cry for vengeance against thee and me. This is the true cause of the delay of my cure. Go speedily, restore things to their former state, and at thy return I will give thee my hand, and thou shalt help me to arise.

The enchantress, inspired with hope from these words, cried out in a transport of joy, My heart, my soul, you shall soon be restored to your health, for I will immediately do as you command me. Accordingly she went that instant, and when she came to the brink of the lake, she took a little water in her hand, and sprinkling it—Here Scheherazade perceiving day, stopped.

Dinarzade said to the sultanness, Sister, I am much rejoiced to hear that the young king of the four Black Islands was disenchanted, and I already consider the town and the inhabitants as restored to their former state; but I long to know what will become of the enchantress. Have a little patience, replied the sultanness, you shall have the satisfaction you desire to-morrow, if the sultan, my lord, will vouchsafe his consent. Shier-ear, having resolved on this already, as was said before, arose, and went about his affairs.

THE TWENTY-SEVENTH NIGHT.

AT the usual hour, Dinarzade called upon the sultanness: Dear sister, pray tell us what was the fate of the enchantress queen, as you promised us. Upon which, Scheherazade went on thus: The enchantress had no sooner sprinkled the water, and pronounced some words over the fish and the lake, than the city was immediately restored. The fish became men, women, and children; Mahummedans, Christians, Persians, or Jews; freemen or slaves, as they were before: every one having recovered his natural form. The houses and shops were immediately filled with their inhabitants, who found all things as they were before the enchantment. The sultan's numerous retinue, who found themselves encamped in the largest square, were astonished to see themselves in an instant in the middle of a large, handsome, well peopled city.

To return to the enchantress: As soon as she had effected this wonderful change, she returned with all expedition to the Palace of Tears, that she might receive her reward. My dear lord, cried she, as she entered, I come to rejoice with you in the return of your health: I have done all that you required of me, then pray rise, and give me your hand. Come near, said the sultan, still counterfeiting the pro-

nunciation of the blacks. She did so. You are not near enough, he continued, approach nearer. She obeyed. He then rose up, and seizing her by the arm so suddenly, that she had not time to discover him, he with a blow of his cimeter cut her in two, so that one half fell one way and the other another. This done he left the body on the spot, and going out of the Palace of Tears, went to seek the young king of the Black Isles, who waited for him with great impatience. When he found him, Prince, said he, embracing him, rejoice; you have now nothing to fear; your cruel enemy is dead.

The young prince returned thanks to the sultan in a manner that sufficiently evinced the sincerity of his gratitude, and in return wished him long life and happiness. You may henceforward, said the sultan, dwell peaceably in your capital, unless you will accompany me to mine, which is near: you shall there be welcome, and have as much honour and respect shewn you as if you were in your own kingdom. Potent monarch, to whom I am so much indebted, replied the king, you think then, that you are near your capital. Yes, said the sultan, I know it is not above four or five hours journey. It will take you a whole year to return, said the prince. I do indeed believe that you came hither from your capital in the time you mention, because mine was enchanted; but since the enchantment is taken off.

things are changed: however, this shall not prevent my following you, were it to the utmost corners of the earth. You are my deliverer, and that I may give you proofs of my acknowledging this during my whole life, I am willing to accompany you, and to leave my kingdom without regret.

The sultan was extremely surprised to understand that he was so far from his dominions, and could not imagine how it could be. But the young king of the Black Islands convinced him beyond a possibility of doubt. Then the sultan replied, It is no matter; the trouble of returning to my own country is sufficiently recompensed by the satisfaction of having obliged you, and by acquiring you for a son; for since you will do me the honour to accompany me, as I have no child, I look upon you as such, and from this moment appoint you my heir and successor.

The conversation between the sultan and the king of the Black Islands concluded with most affectionate embraces, after which the young prince employed himself in making preparations for his journey, which were finished in three weeks, to the great regret of his court and subjects, who agreed to receive at his hands one of his nearest kindred for their monarch.

At length, the sultan and the young prince began their journey, with a hundred camels laden with inestimable riches from the treasury of the young

king, followed by fifty handsome gentlemen on horseback, perfectly well mounted and dressed. They had a pleasant journey; and when the sultan, who had sent couriers to give advice of his delay, and of the adventure which had occasioned it, approached his capital, the principal officers came to receive him, and to assure him that his long absence had occasioned no alteration in his empire. The inhabitants also came out in great crowds, received him with acclamations, and made public rejoicings for several days.

The day after his arrival the sultan gave all his courtiers a very ample account of the circumstances, which, contrary to his expectation, had detained him so long. He acquainted them with his having adopted the king of the Four Black Islands, who was willing to leave a great kingdom, to accompany and live with him; and, in reward for their loyalty, he made each of them presents according to their rank.

As for the fisherman, as he was the first cause of the deliverance of the young prince, the sultan gave him a plentiful fortune, which made him and his family happy the rest of his days.

Here Scheherazade concluded the story of the fisherman and the genie. Dinarzade declared, that it had afforded her much interest and pleasure; and Shier-ear having also expressed himself to the same effect, the sultaness told them, that she knew another which was much better; and if the sultan

would give her leave, she would relate it to them the next morning, for day began to appear. Shier-ear recollecting that he had granted the sultaness a month's reprieve, and being curious to know if this new story would prove as agreeable as she promised, rose with a determination to hear it the following night.

THE TWENTY-EIGHTH NIGHT.

DINARZADE, according to custom, did not forget to call the sultanness when it was time. Scheherazade immediately began the following story.

STORY OF THE THREE CALENDERS, SONS OF SULTANS; AND OF THE FIVE LADIES OF BAGDAD.

In the reign of Caliph Haroon al Rusheed, there was at Bagdad¹⁸, a porter, who, notwithstanding his mean and laborious business, was a fellow of wit and good humour. One morning as he was at the place where he usually plyed, with a great basket, waiting for employment, a handsome young lady, covered with a great muslin veil, accosted him, and said with a pleasant air, Hark you, porter, take your basket and follow me. The porter, charmed with these words, pronounced in so agreeable a manner, took his basket immediately, set it on his head, and followed the lady, exclaiming, "O happy day, O day of good luck!"

In a short time the lady stopped before a gate that was shut, and knocked: a christian, with a venerable long white beard, opened it; and she put money into his hand, without speaking; but the christian,

who knew what she wanted, went in, and in a little time, brought a large jug of excellent wine. Take this jug, said the lady to the porter, and put it in your basket. This being done, she commanded him to follow her; and as she proceeded, the porter continued his exclamation, "O happy day! This is a day of agreeable surprise and joy."

The lady stopped at a fruit-shop, where she bought several sorts of apples, apricots, peaches, quinces, lemons, citrons; oranges, myrtles, sweet basil, lilies, jessamin, and some other flowers and fragrant plants; she bid the porter put all into his basket, and follow her. As she went by a butcher's stall, she made him weigh her twenty-five pounds of his best meat, which she ordered the porter to put also into his basket. At another shop, she took capers, tarragon, cucumbers, sassafras, and other herbs, preserved in vinegar: at another, she bought pistachios, walnuts, filberds, almonds, kernels of pine-apples, and such other fruits; and at another, all sorts of confectionary. When the porter had put all these things into his basket, and perceived that it grew full, My good lady, said he, you ought to have given me notice that you had so much provision to carry, and then I would have brought a horse, or rather a camel, for the purpose; for if you buy ever so little more, I shall not be able to bear it. The lady laughed at the fellow's pleasant humour, and ordered him still to follow her.

She then went to a druggist, where she furnished herself with all manner of sweet scented waters, cloves, musk, pepper, ginger, and a great piece of ambergris, and several other Indian spices; this quite filled the porter's basket, and she ordered him to follow her. They walked till they came to a magnificent house, whose front was adorned with fine columns, and had a gate of ivory. There they stopped, and the lady knocked softly.—Here Scheherazade perceiving day, broke off.

I must own, sister, said Dinarzade, the beginning of this story promises much; I fancy the sultan will not deprive himself of the pleasure of hearing the remainder; and indeed Shier-ear was so far from ordering the sultaness to be put to death, that he longed impatiently for the next night, to know what passed in the house.

THE TWENTY-NINTH NIGHT.

DINARZADE being awake before day, addressed the sultanness: Sister, I pray you continue the history you began yesterday; and Scheherazade proceeded:

While the young lady and the porter waited for the opening of the gate, the porter made a thousand reflections. He wondered that such a fine lady should come abroad to buy provisions; he concluded she could not be a slave, her air was too noble, and therefore he thought she must needs be a woman of quality. Just as he was about to ask her some questions upon this head, another lady came to open the gate, and appeared to him so beautiful, that he was perfectly surprised, or rather so much struck with her charms, that he had nearly suffered his basket to fall, for he had never seen any beauty that equalled her.

The lady who brought the porter with her, perceiving his disorder, and knowing the cause, was greatly diverted, and took so much pleasure in watching his looks, that she forgot the gate was opened. Pray, Sister, said the beautiful portress, come in, what do you stay for? Do not you see this poor man so heavy laden, that he is scarcely able to stand?

When she entered with the porter, the lady who

had opened the gate shut it, and all three, after having passed through a splendid vestibule, entered a spacious court, encompassed with an open gallery, which had a communication with several apartments of extraordinary magnificence. At the farther end of the court there was a platform, richly furnished, with a throne of amber in the middle, supported by four columns of ebony, enriched with diamonds and pearls of an extraordinary size, and covered with red satin embroidered with Indian gold of admirable workmanship. In the middle of the court there was a fountain, faced with white marble, and full of clear water, which was copiously supplied out of the mouth of a lion of brass.

The porter, though heavy laden, could not but admire the magnificence of this house, and the excellent order in which every thing was placed; but what particularly captivated his attention, was a third lady, who seemed to be more beautiful than the second, and was seated upon the throne just mentioned; she descended as soon as she saw the two others, and advanced towards them: he judged by the respect which the other ladies shewed her, that she was the chief, in which he was not mistaken. This lady was called Zobeide, she who opened the gate Safie, and she who went to buy the provisions was named Amene.

Zobeide said to the two ladies, when she came to

them, Sisters, do not you see that this honest man is ready to sink under his burden, why do not you ease him of it? Then Amene¹⁹ and Safie²⁰ took the basket, the one before and the other behind; Zobeide also assisted, and all three together set it on the ground; then emptied it; and when they had done, the beautiful Amene took out money, and paid the porter liberally.—Day-light appearing, Scheherazade was obliged to refrain; but Shier-ear having a desire to hear the rest of the story, ordered the sultanness to proceed with it the next night.

THE THIRTIETH NIGHT.

NEXT morning, Dinarzade, being awaked by her impatience to hear the rest of the story, said to the sultanness, Sister, if you be not asleep, inform us what the ladies did with the provisions brought by Amene. You shall hear, said Scheherazade, and resumed as follows:

The porter was well satisfied with the money he had received; but when he ought to have departed, he could not summon sufficient resolution for the purpose. He was chained to the spot by the pleasure of beholding three such beauties, who appeared to him equally charming; for Amene having now laid aside her veil, proved to be as handsome as either of the others. What surprised him most was, that he saw no man about the house, yet most of the provisions he had brought in, as the dry fruits, and the several sorts of cakes and confections, were adapted chiefly for those who could drink and make merry.

Zobeide thought at first, that the porter staid only to take breath, but perceiving that he remained too long, What do you wait for, said she, are you not sufficiently paid? And turning to Amene, she continued, Sister, give him something more, that he may depart satisfied. Madam, replied the porter, it is not that which detains me, I am already more than

paid for my services; I am sensible that I act rudely in staying longer than I ought, but I hope you will have the goodness to pardon me, when I tell you, that I am astonished not to see a man with three ladies of such extraordinary beauty: and you know that a company of women without men is as melancholy as a company of men without women. To this he added several other pleasant things, to prove what he said, and did not forget the Bagdad proverb, "That the table is not completely furnished, except there be four in company:" and so concluded, that since they were but three, they wanted another.

The ladies fell a laughing at the porter's reasoning; after which Zobeide gravely addressed him, Friend, you presume rather too much; and though you do not deserve that I should enter into any explanation with you, I have no objection to inform you that we are three sisters, who transact our affairs with so much secrecy that no one knows any thing of them. We have but too much reason to be cautious of acquainting indiscreet persons with our counsel; and a good author that we have read, says, "Keep thy own secret, and do not reveal it to any one. He that makes his secret known is no longer its master. If thy own breast cannot keep thy counsel, how canst thou expect the breast of another to be more faithful?"

My ladies, replied the porter, by your very air, I judged at first that you were persons of extraordinary merit, and I conceive that I am not mistaken. Though fortune has not given me wealth enough to raise me above my mean profession, yet I have not omitted to cultivate my mind as much as I could, by reading books of science and history; and allow me, I beseech you, to say, that I have also read in another author a maxim which I have always happily followed: "We conceal our secret from such persons only as are known to all the world to want discretion, and would abuse our confidence; but we hesitate not to discover it to the prudent, because we know that with them it is safe." A secret in my keeping is as secure as if it were locked up in a cabinet, the key of which is lost, and the door sealed up.

Zobeide perceiving that the porter was not deficient in wit, but thinking he wished to share in their festivity, answered him, smiling, You know that we have been making preparations to regale ourselves, and that, as you have seen, at a considerable expence; it is not just that you should now partake of the entertainment without contributing to the cost. The beautiful Safie seconded her sister, and said to the porter, Friend, have you never heard the common saying, "If you bring something with you, you shall carry something away, but if you bring nothing, you shall depart empty?"

The porter, notwithstanding his rhetoric, must, in all probability, have retired in confusion, if Amene had not taken his part, and said to Zobeide and Safie, My dear sisters, I conjure you to let him remain; I need not tell you that he will afford us some diversion, of this you perceive he is capable: I assure you, had it not been for his readiness, his alacrity, and courage to follow me, I could not have done so much business, in so short a time; besides, were I to repeat to you all the obliging expressions he addressed to me by the way, you would not feel surprised at my taking his part.

At these words of Amene, the porter was so transported with joy, that he fell on his knees, kissed the ground at her feet, and raising himself up, said, Most beautiful lady, you began my good fortune to-day, and now you complete it by this generous conduct; I cannot adequately express my acknowledgments. As to the rest, ladies, said he, addressing himself to all the three sisters, since you do me so great an honour, do not think that I will abuse it, or look upon myself as deserving of the distinction. No, I shall always look upon myself as one of your most humble slaves. When he had spoken these words he would have returned the money he had received, but Zobeide ordered him to keep it. What we have once given, said she, to reward those who have served us, we never take back.—Here,

day begining to dawn, Scheherazade discontinued her narrative.

Dinarzade, who had listened with great interest, felt mortified, but had soon the consolation to hear the sultan, who was as curious as herself to know what passed betwixt the three beautiful ladies and the porter, order the sultaness to go on with the rest of the story the following night: he then rose and went about his affairs.

THE THIRTY-FIRST NIGHT.

THE next morning, Dinarzade did not fail to request her sister to proceed with the interesting story she had begun. Upon which, Scheherazade addressed herself to the sultan thus: Sir, with your permission, I will satisfy my sister's curiosity.

Zobeide would not receive back the money from the porter, but said, My friend, in consenting to your staying with us, I must forewarn you, that it is not the only condition we impose upon you that you keep inviolable the secret we may entrust to you, but we also require you to attend to the strictest rules of good manners. During this address, the charming Amene put off the apparel she went abroad with, and fastened her robe to her girdle that she might act with the greater freedom; she then brought in several sorts of meat, wine, and cups of gold. Soon after, the ladies took their places, and made the porter sit down by them, who was overjoyed to see himself seated with three such admirable beauties. After they had eaten a little, Amene took a cup, poured some wine into it, and drank first herself; she then filled the cup to her sisters, who drank in course as they sat; and at last she filled it the fourth time for the porter, who, as he received it, kissed Amene's hand; and before he drank, sung a

song to this purpose. That as the wind bears with it the sweet scents of the perfumed places over which it passes, so the wine he was going to drink, coming from her fair hands, received a more exquisite flavour than it naturally possessed. The song pleased the ladies much, and each of them afterwards sung one in her turn²¹. In short, they were all very pleasant during the repast, which lasted a considerable time, and nothing was wanting that could serve to render it agreeable. The day drawing to a close, Safie spoke in the name of the three ladies, and said to the porter, Arise, it is time for you to depart. But the porter, not willing to leave good company, cried, Alas! ladies, whither do you command me to go in my present condition? What with drinking and your society, I am quite beside myself. I shall never find the way home; allow me this night to recover myself, in any place you please, but go when I will, I shall leave the best part of myself behind.

Amene pleaded the second time for the porter, saying, Sisters, he is right, I am pleased with the request, he having already diverted us so well; and, if you will take my advice, or if you love me as much as I think you do, let us keep him for the remainder of the night. Sister, answered Zobeide, we can refuse you nothing; and then turning to the porter, said, We are willing once more to grant your request, but upon this new condition, that, whatever

we do in your presence relating either to ourselves or any thing else, you do not so much as open your mouth to ask the reason; for if you put any questions respecting what does not concern you, you may chance to hear what you will not like; beware therefore, and be not too inquisitive to pry into the motives of our actions.

Madam, replied the porter, I promise to abide by this condition, that you shall have no cause to complain, and far less to punish my indiscretion; my tongue shall be immoveable on this occasion, and my eye like a looking-glass, which retains nothing of the object that is set before it. To shew you, said Zobeide with a serious countenance, that what we demand of you is not a new thing among us, read what is written over our gate on the inside.

The porter went and read these words, written in large characters of gold: "He who speaks of things that do not concern him, shall hear things that will not please him." Returning again to the three sisters, Ladies, said he, I swear to you that you shall never hear me utter a word respecting what does not relate to me, or wherein you may have any concern.

These preliminaries being settled, Amene brought in supper, and after she had lighted up the room with tapers, made of aloe-wood and ambergris, which yield a most agreeable perfume, as well as a

delicate light, she sat down with her sisters and the porter. They began again to eat and drink, to sing, and repeat verses. The ladies diverted themselves in intoxicating the porter, under pretext of making him drink their healths, and the repast was enlivened by reciprocal flashes of wit. When they were all in the best humour possible, they heard a knocking at the gate.—Scheherazade found it necessary to stop here, as she observed day-light.

The sultan not doubting that the sequel of this history deserved to be heard, put it off till the day following, and arose.

THE THIRTY-SECOND NIGHT.

TOWARDS the end of the following night, Dinarzade said to the sultanness; For heaven's sake, sister, if you are awake, let me pray you to continue; I am impatient to learn the sequel of the history of the three fair ladies, and to know who it was that knocked at their gate. You shall be satisfied immediately, replied she; I am sure that what I am now going to relate is worthy of my lord the sultan's attention.

When the ladies heard the knocking, they all three got up to open the gate; but Safie was the nimblest; which her sisters perceiving, they resumed their seats. Safie returning, said, Sisters, we have a very fine opportunity of passing a good part of the night pleasantly, and if you agree with me, you will not suffer it to go by. There are three calenders²² at our gate, at least they appear to be such by their habit; but what will surprise you is, they are all three blind of the right eye, and have their heads, beards, and eye-brows shaved. They say, they are but just come to Bagdad, where they never were before; it being night, and not knowing where to find a lodging, they happened by chance to knock at this gate, and pray us, for the love of heaven, to have compassion on them, and receive them into the

house. They care not what place we put them in, provided they may be under shelter; they would be satisfied with a stable. They are young and handsome, and seem not to want spirit. But I cannot without laughing think of their amusing and uniform figure. Here Safie laughed so heartily, that the two sisters and the porter could not refrain from laughing also. My dear sister, said she, you will permit them to come in; it is impossible but that with such persons as I have described them to be, we shall finish the day better than we began it; they will afford us diversion enough, and put us to no charge, because they desire shelter only for this night, and resolve to leave us as soon as day appears.

Zobeide and Amene made some difficulty to grant Safie's request, for reasons which she herself well knew. But being very desirous to obtain this favour, they could not refuse her; Go then, said Zobeide, and bring them in, but do not forget to acquaint them that they must not speak of any thing which does not concern them, and cause them to read what is written over the gate. Safie ran out with joy, and in a little time after returned with the three calenders.

At their entrance they made a profound obeisance to the ladies, who rose up to receive them, and told them courteously that they were welcome, that they were glad of the opportunity to oblige

them, and to contribute towards relieving the fatigues of their journey, and at last invited them to sit down with them.

The magnificence of the place, and the civility they received, inspired the calenders with high respect for the ladies: but, before they sat down, having by chance cast their eyes upon the porter, whom they saw clad almost like those devotees with whom they have continual disputes respecting several points of discipline, because they never shave their beards nor eye-brows; one of them said, I believe we have got here one of our revolted Arabian brethren^{es}.

The porter having his head warm with wine, took offence at these words, and with a fierce look, without stirring from his place, answered, Sit you down, and do not meddle with what does not concern you: have you not read the inscription over the gate? Do not pretend to make people live after your fashion, but follow ours.

Honest man, said the calender, do not put yourself in a passion; we should be sorry to give you the least occasion; on the contrary, we are ready to receive your commands. Upon which, to put an end to the dispute, the ladies interposed, and pacified them. When the calenders were seated, the ladies served them with meat; and Safie, being highly pleased with them, did not let them want for wine.

Scheherazade stopt here, because she saw daylight, and the sultan got up, and promised to hear the rest of the story the following day; for he had a great desire to know why those three calenders were blind, and all three of the same eye.

THE THIRTY-THIRD NIGHT.

AN hour before day, Dinarzade being awake, said to the sultanness, Dear sister, pray let me know what passed between the ladies and the calenders. With pleasure, replied Scheherazade, and continued her story in the manner following:

After the calenders had eaten and drunk liberally, they signified to the ladies, that they wished to entertain them with a concert of music, if they had any instruments in the house, and would cause them to be brought: they willingly accepted the proposal, and fair Safie going to fetch them, returned again in a moment, and presented them with a flute of her own country fashion, another of the Persian, and a tabor. Each man took the instrument he liked, and all three together began to play a tune. The ladies, who knew the words of a merry song that suited the air, joined the concert with their voices; but the words of the song made them now and then stop, and fall into excessive laughter.

In the height of this diversion, when the company were in the midst of their jollity, a knocking was heard at the gate; Safie left off singing, and went to see who it was. But, Sir, said Scheherazade to the sultan, it is fit your majesty should know why this

knocking happened so late at the ladies' house. The caliph Haroon al Rusheed was frequently in the habit of walking abroad in disguise by night, that he might discover if every thing was quiet in the city, and see that no disorders were committed.

This night the caliph went out on his rambles, accompanied by Jaaffier²⁴ his grand vizier, and Mesrour²⁵ the chief of the eunuchs of his palace, all disguised in merchants' habits; and passing through the street where the three ladies dwelt, he heard the sound of music and fits of loud laughter; upon which he commanded the vizier to knock, as he wished to enter to ascertain the reason. The vizier in vain represented to him that the noise proceeded from some women who were merry-making, that without question their heads were warm with wine, and that it would not be proper he should expose himself to be affronted by them: besides, it was not yet an unlawful hour, and therefore he ought not to disturb them in their mirth. No matter, said the caliph, I command you to knock. Jaaffier complied; Safie opened the gate, and the vizier perceiving by the light in her hand, that she was an incomparable beauty, with a very low salutation said, we are three merchants of Mossoul²⁶, who arrived here about ten days ago with rich merchandise, which we have in a warehouse at a caravan-serai, where we have also our lodging. We happened this evening to be with a merchant of this

city, who invited us to his house, where we had a splendid entertainment: and the wine having put us in good humour, he sent for a company of dancers. Night being come on, and the music and dancers making a great noise, the watch, passing by, caused the gate to be opened, and some of the company to be taken up; but we had the good fortune to escape by getting over the wall. Being strangers, and somewhat overcome with wine, we are afraid of meeting that or some other watch, before we get home to our khan. Besides, before we can arrive there the gates will be shut, and will not be opened till morning: wherefore, hearing, as we passed by this way, the sound of music, we supposed you were not yet going to rest, and made bold to knock at your gate, to beg the favour of lodging ourselves in the house till morning; and if you think us worthy of your good company, we will endeavour to contribute to your diversion to the best of our power, to make some amends for the interruption we have given you; if not, we only beg the favour of staying this night in your vestibule.

Whilst Jaaffier was speaking, Safie had time to observe the vizier and his two companions, who were said to be merchants like himself, and told them that she was not mistress of the house; but if they would have a minute's patience, she would return with an answer.

Safie made the business known to her sisters, who considered for some time what to do: but being naturally of a good disposition, and having granted the same favour to the three calenders, they at last consented to let them in. Scheherazade intending to continue her story, saw day-light appear, which made her break off; but the quality of these new actors which the sultaness had brought upon the stage excited the curiosity of Shier-ear, who, looking for some singular event, expected the next night with impatience.

THE THIRTY-FOURTH NIGHT.

DINARZADE, being as curious as the sultan to know what the arrival of the caliph at the house of those three ladies might produce, did not forget to awaken the sultanness very early next morning, and prayed her earnestly to resume the story of the calenders; which Scheherazade, with leave of the sultan, pursued in the following manner:

The caliph, his grand vizier, and the chief of the eunuchs, being introduced by the fair Safie, very courteously saluted the ladies and the calenders: The ladies returned their salutations, supposing them to be merchants. Zobeide, as the chief, addressed them with a grave and serious countenance, which was natural to her, and said, "You are welcome. But before I proceed farther, I hope you will not take it ill if we desire one favour of you." "Alas!" said the vizier, "what favour? We can refuse nothing to such fair ladies." Zobeide continued, "It is that, while here, you would have eyes, but no tongues; that you question us not for the reason of any thing you may see, and speak not of any thing that does not concern you, lest you hear what will by no means please you."

Madam, replied the vizier, you shall be obeyed. We are not censorious, nor impertinently curious; it

is enough for us to notice affairs that concern us, without meddling with what does not belong to us. Upon this they all sat down, and the company being united, they drank to the health of the newcomers.

While the vizier Jaaffier entertained the ladies in conversation, the caliph could not forbear admiring their extraordinary beauty, graceful behaviour, pleasant humour, and ready wit; on the other hand, nothing struck him with more surprise than the calenders being all three blind of the right eye. He would gladly have learnt the cause of this singularity; but the conditions so lately imposed upon himself and his companions would not allow him to speak. These circumstances, with the richness of the furniture, the exact order of every thing, and the neatness of the house, made him think they were in some enchanted place.

Their conversation happening to turn upon diversions, and the different ways of making merry; the calenders arose, and danced after their fashion, which augmented the good opinion the ladies had conceived of them, and procured them the esteem of the caliph and his companions.

When the three calenders had finished their dance, Zobeide arose, and taking Amene by the hand, said, Pray, sister, arise, for the company will not be offended if we use our freedom, and their

presence need not hinder the performance of our customary exercise. Amene understanding her sister's meaning, rose from her seat, carried away the dishes, the flasks and cups, together with the instruments which the calenders had played upon.

Safie was not idle, but swept the room, put every thing again in its place, trimmed the lamps, and put fresh aloes and ambergris to them; this being done, she requested the three calenders to sit down upon the sofa at one side, and the caliph with his companions on the other: then addressing herself to the porter, she said, Get up, and prepare yourself to assist us in what we are going to do; a man like you, who is one of the family, ought not to be idle. The porter, being somewhat recovered from his wine, arose immediately, and having tied the sleeve of his gown to his belt, answered, Here am I, ready to obey your commands. Very well, replied Safie, stay till you are spoken to; and you shall not be idle long. A little time after, Amene came in with a chair, which she placed in the middle of the room; and then went towards a closet. Having opened the door, she beckoned to the porter, and said, Come hither and assist me. He obeyed, and entered the closet, and returned immediately, leading two black bitches, each of them secured by a collar and chain; they appeared as if they had been severely

whipped with rods, and he brought them into the middle of the apartment.

Zobeide, rising from her seat between the calenders and the caliph, moved very gravely towards the porter; Come, said she, heaving a deep sigh, let us perform our duty: she then tucked up her sleeves above her elbows, and receiving a rod from Safie, Porter, said she, deliver one of the bitches to my sister Amene, and bring the other to me.

The porter did as he was commanded. Upon this the bitch that he held in his hand began to howl, and turning towards Zobeide, held her head up in a supplicating posture; but Zobeide, having no regard to the sad countenance of the animal, which would have moved pity, nor to her cries that resounded through the house, whipped her with the rod till she was out of breath; and having spent her strength, threw down the rod, and taking the chain from the porter, lifted up the bitch by her paws, and looking upon her with a sad and pitiful countenance, they both wept: after which, Zobeide, with her handkerchief, wiped the tears from the bitch's eye, kissed her, returned the chain to the porter, desired him to carry her to the place whence he took her, and bring her the other. The porter led back the whipped bitch to the closet, and receiving the other from Amene, presented her to Zobeide, who requested

him to hold her as he had done the first, took up the rod, and treated her after the same manner; and when she had wept over her, she dried her eyes, kissed her, and returned her to the porter: but Amene spared him the trouble of leading her back into the closet, and did it herself. The three calenders, with the caliph and his companions, were extremely surprised at this exhibition, and could not comprehend why Zobeide, after having so furiously beaten those two bitches, that by the moosulmaun religion are reckoned unclean animals, should weep with them, wipe off their tears, and kiss them. They muttered among themselves, and the caliph, who, being more impatient than the rest, longed exceedingly to be informed of the cause of so strange a proceeding, could not forbear making signs to the vizier to ask the question: the vizier turned his head another way; but being pressed by repeated signs, he answered by others, that it was not yet time for the caliph to satisfy his curiosity.

Zobeide sat still some time in the middle of the room, where she had whipped the two bitches, to recover herself of her fatigue; and Safie called to her, Dear sister, will you not be pleased to return to your place, that I may also act my part? Yes, sister, replied Zobeide; and then went, and sat down upon the sofa, having the caliph, Jaaffier, and Mes-

four, on her right hand, and the three calenders, with the porter, on her left.

Sir, said Scheherazade to the sultan, what has been hitherto told your majesty must, without doubt, appear very strange; but what yet remains is more wonderful; and I am persuaded your majesty will think so, if you will be pleased to give me leave to finish the story next night: the sultan consented, and got up, because it was day.

THE THIRTY-FIFTH NIGHT.

DINARZADE was no sooner awake next morning, than she called to her sister, If you are not asleep, pray continue the story of the three sisters. The sultanness remembering where she left off, addressed herself to the sultan, and went on as follows: Sir, after Zobeide had taken her seat, the whole company remained silent for some time; at last, Safie, sitting on a chair in the middle of the room, spoke to her sister Amene, Dear sister, I conjure you to rise; you know what I would say. Amene rose, and went into another closet, near to that where the bitches were, and brought out a case covered with yellow satin, richly embroidered with gold and green silk. She went towards Safie and opened the case, from whence she took a lute, and presented it to her: and after some time spent in tuning it, Safie began to play, and accompanying the instrument with her voice, sung a song about the torments that absence creates to lovers, with so much sweetness, that it charmed the caliph and all the company. Having sung with much passion and action, she said to Amene, Pray take it, sister, for my voice fails me; oblige the company with a tune, and a song in my stead. Very willingly, replied Amene, who taking the lute from her sister Safie, sat down in her place.

Amene played and sung almost as long upon the same subject, but with so much vehemence; and was so much affected, or rather transported, by the words of the song, that her strength failed her as she finished.

Zobeide, desirous of testifying her satisfaction, said, Sister, you have done wonders, and we may easily see that you feel the grief you have expressed in so lively a manner. Amene was prevented from answering this civility, her heart being so sensibly touched at the moment, that she was obliged, for air, to uncover her neck and bosom, which did not appear so fair as might have been expected; but, on the contrary, were black and full of scars, which surprised and affected all the spectators. However, this gave her no ease, for she fell into a fit.—Here Scheherazade stopped, saying, Sir, I had almost forgotten that it is day. With this she ended her discourse, and the sultan arose. Though this prince had not resolved to defer the death of the sultanness, he could not, at this time, have determined to take away her life; his curiosity was so great to hear out the story, which had so many unheard-of events.

THE THIRTY-SIXTH NIGHT.

DINARZADE awoke her sister as usual, saying, Dear sister, I pray you to continue the story of the ladies and the calenders: upon which she resumed her discourse in the manner following:

When Zobeide and Safie had run to help their sister, one of the calenders could not forbear saying, We had better have slept in the streets than have come hither to behold such spectacles. The caliph, who heard this, came to him and the other calenders, and asked them what might be the meaning of all this? They answered, We know no more than you do. What, said the caliph, are you not of the family? Can you not resolve us concerning the two black bitches and the lady that fainted away, who appears to have been so basely abused? Sir, said the calenders, this is the first time of our being in the house; we came in but a few minutes before you.

This increased the caliph's astonishment: Probably, said he, this man who is with you may know something of the matter. One of the calenders beckoned the porter to come near; and asked him, whether he knew why those two black bitches had been whipped, and why Amene's bosom was so scarred. Sir, said the porter, I can swear by heaven, that if you know nothing of all this, I know as little

as you do. It is true, I live in this city, but I never was in the house until now, and if you are surprised to see me here, I am as much so to find myself in your company; and that which increases my wonder is, that I have not seen one man with these ladies.

The caliph and his company, as well as the calenders, had supposed the porter to be one of the family, and hoped he would have been able to give them the information they sought; but finding he could not, and resolving to satisfy his curiosity, the caliph said to the rest, We are seven men, and have but three women to deal with; let us try if we can oblige them to explain what we have seen, and if they refuse by fair means, we are in a condition to compel them by force.

The grand vizier Jaaffier objected to this, and shewed the caliph what might be the consequence. Without discovering the prince to the calenders, he addressed him as if he had been a merchant, and said, Consider, I pray you, that our reputation is at stake. You know the conditions on which these ladies consented to receive us, and which we agreed to observe; what will they say of us if we break them? We shall be still more to blame, if any mischief befall us; for it is not likely that they would have extorted such a promise from us, without knowing themselves to be in a condition to punish us for its violation.

Here the vizier took the caliph aside, and whispered to him, The night will soon be at an end, and if your majesty will only be pleased to have so much patience, I will to-morrow morning bring these ladies before your throne, where you may be informed of all that you desire to know. Though this advice was very judicious, the caliph rejected it, desired the vizier to hold his tongue, and said, he would not wait so long, but would immediately have his curiosity satisfied.

The next business was to settle who should carry the message. The caliph endeavoured to prevail with the calenders to speak first; but they excused themselves, and at last they agreed that the porter should be the man: as they were consulting how to word this fatal question, Zobeide returned from her sister Amene, who was recovered of her fit. She drew near them, and having overheard them speaking pretty loud, said, Gentlemen, what is the subject of your conversation? What are you disputing about?

The porter answered immediately, Madam, these gentlemen beseech you to inform them why you wept over your two bitches after you had whipped them so severely, and how the bosom of that lady who lately fainted away came to be so full of scars? These are the questions I am ordered to ask in their name.

At these words, Zobeide put on a stern counte-

nance, and turning towards the caliph and the rest of the company, Is it true, gentlemen, said she, that you desired him to ask me these questions? All of them, except the vizier Jaaffier, who spoke not a word, answered Yes. On which she exclaimed, in a tone that sufficiently expressed her resentment, Before we granted you the favour of receiving you into our house, and to prevent all occasion of trouble from you, because we are alone, we imposed the condition that you should not speak of any thing that did not concern you, lest you might hear that which would not please you; and yet after having received and entertained you, you make no scruple to break your promise. It is true that our easy temper has occasioned this, but that shall not excuse your rudeness. As she spoke these words, she gave three stamps with her foot, and clapping her hands as often together, cried, Come quickly: upon this, a door flew open, and seven black slaves rushed in; every one seized a man, threw him on the ground, and dragged him into the middle of the room, brandishing a cimeter over his head.

We may easily conceive the caliph then repented, but too late, that he had not taken the advice of his vizier, who, with Mesrour, the calenders and porter, was from his ill-timed curiosity on the point of forfeiting his life. Before they would strike the fatal blow, one of the slaves said to Zobeide, and her

sisters; High, mighty, and adorable mistresses, do you command us to strike off their heads? Stay, said Zobeide, I must examine them first. The frightened porter interrupted her thus: In the name of heaven, do not put me to death for another man's crime. I am innocent; they are to blame. Alas! said he, weeping, how pleasantly did we pass our time! those blind calenders are the cause of this misfortune; there is no town in the world but suffers wherever these inauspicious fellows come. Madam, I beg you not to destroy the innocent with the guilty, and consider, that it is more glorious to pardon such a wretch as I am, who have no way to help myself, than to sacrifice me to your resentment.

Zobeide, notwithstanding her anger, could not but laugh within herself at the porter's lamentation; but without replying to him, she spoke a second time to the rest; Answer me, and say who you are, otherwise you shall not live one moment longer: I cannot believe you to be honest men, or persons of authority or distinction in your own countries; for if you were, you would have been more modest and more respectful to us.

The caliph, naturally warm, was infinitely more indignant than the rest, to find his life depending upon the command of a woman: but he began to conceive some hopes, when he found she wished to know who they all were; for he imagined she would

not put him to death, when informed of his quality; therefore he spoke with a low voice to the vizier, who was near him, to declare it speedily: but the vizier being more prudent, resolved to save his master's honour, and not let the world know the affront he had brought upon himself by his own imprudence; and therefore answered, We have what we deserve. But if he had intended to speak as the caliph commanded him, Zobeide would not have allowed him time: for having turned to the calenders, and seeing them all blind with one eye, she asked if they were brothers. One of them answered, No, madam, no otherwise than as we are calenders; that is to say, as we observe the same rules. Were you born blind of the right eye, continued she? No, madam, answered he; I lost my eye in such a surprising adventure, that it would be instructive to every body were it in writing: after that misfortune I shaved my beard and eye-brows, and took the habit of a calender which I now wear.

Zobeide asked the other two calenders the same question, and had the same answers; but the last who spoke added, Madam, to shew you that we are no common fellows, and that you may have some consideration for us, be pleased to know, that we are all three sons of sultans; and though we never met together till this evening, yet we have had time enough to make that known to one another; and I assure

you that the sultans from whom we derive our being were famous in the world.

At this discourse Zobeide suppressed her anger, and said to the slaves, Give them their liberty a while, but remain where you are. Those who tell us their history, and the occasion of their coming, do them no hurt, let them go where they please; but do not spare those who refuse to give us that satisfaction.— Here Scheherazade stopt, and her silence, as well as day-light, apprising the sultan that it was time to rise, he got up, and resolved to hear the rest of the story next night; for he was impatient to know who these three one-eyed calenders were.

THE THIRTY-SEVENTH NIGHT.

DINARZADE, who also took much pleasure in hearing the sultaness's stories, said to her, about the close of the following night, Dear sister, if you be not asleep, I conjure you to go on with the agreeable story of the three calenders.

Scheherazade asked permission of the sultan, and having obtained it, proceeded: The three calenders, the caliph, the grand vizier Jaaffier, the eunuch Mesrour, and the porter, were all in the middle of the hall, seated upon a carpet in the presence of the three ladies, who reclined upon a sofa, and the slaves stood ready to do whatever their mistresses should command.

The porter, understanding that he might extricate himself from danger by telling his history, spoke first, and said, Madam, you know my history already, and the occasion of my coming hither; so that what I have to say will be very short. My lady, your sister, called me this morning at the place where I plyed as porter to see if any body would employ me, that I might get my bread; I followed her to a vintner's, then to a herb-shop, then to one where oranges, lemons, and citrons were sold, then to a grocer's, next to a confectioner's, and a druggist's, with my basket upon my head as full as I was able

to carry it; then I came hither, where you had the goodness to suffer me to continue till now, a favour that I shall never forget. This, madam, is my history.

When the porter had done, Zobeide said to him, Depart, let us see you here no more. Madam, replied the porter, I beg you to let me stay; it would not be just, after the rest have had the pleasure to hear my history, that I should not also have the satisfaction of hearing theirs. And having spoken thus, he sat down at the end of the sofa, glad at heart to have escaped the danger that had frightened him so much. After him, one of the three calenders directing his speech to Zobeide, as the principal of the three ladies, began thus:

THE HISTORY OF THE FIRST CALENDER.

Madam, in order to inform you how I lost my right eye, and why I was obliged to put myself into a calender's habit, I must tell you, that I am a sultan's son born: my father had a brother who reigned over a neighbouring kingdom; and the prince his son and I were nearly of the same age.

After I had learned my exercises, the sultan my father granted me such liberty as suited my dignity. I went regularly every year to see my uncle, at whose court I amused myself for a month or two, and then

returned again to my father's. These journeys cemented a firm and intimate friendship between the prince my cousin and myself. The last time I saw him, he received me with greater demonstrations of tenderness than he had done at any time before; and resolving one day to give me a treat, he made great preparations for that purpose. We continued a long time at table, and after we had both supped; Cousin, said he, you will hardly be able to guess how I have been employed since your last departure from hence, about a year past. I have had a great many men at work to perfect a design I have formed; I have caused an edifice to be built, which is now finished so as to be habitable: you will not be displeased if I shew it you. But first you are to promise me upon oath, that you will keep my secret, according to the confidence I repose in you.

The affection and familiarity that subsisted between us would not allow me to refuse him any thing. I very readily took the oath required of me: upon which he said to me, Stay here till I return, I will be with you in a moment; and accordingly he came with a lady in his hand, of singular beauty, and magnificently apparelled: he did not intimate who she was, neither did I think it would be polite to enquire. We sat down again with this lady at table, where we continued some time, conversing upon indifferent subjects; and now and then filling a glass

to each other's health. After which the prince said, Cousin, we must lose no time; therefore pray oblige me by taking this lady along with you, and conducting her to such a place, where you will see a tomb newly built in form of a dome: you will easily know it; the gate is open; enter it together, and tarry till I come, which will be very speedily.

Being true to my oath, I made no farther enquiry, but took the lady by the hand, and by the directions which the prince my cousin had given me, I brought her to the place. We were scarcely got thither, when we saw the prince following us, carrying a pitcher of water, a hatchet, and a little bag of mortar.

The hatchet served him to break down the empty sepulchre in the middle of the tomb; he took away the stones one after another, and laid them in a corner; he then dug up the ground, where I saw a trap-door under the sepulchre, which he lifted up, and underneath perceived the head of a staircase leading into a vault. Then my cousin, speaking to the lady, said, Madam, it is by this way that we are to go to the place I told you of: upon which the lady advanced, and went down, and the prince began to follow; but first turning to me, said, My dear cousin, I am infinitely obliged to you for the trouble you have taken; I thank you. Adieu. Dear

cousin, I cried, what is the meaning of this? Be content, replied he; you may return the way you came.

Scheherazade having proceeded thus far, saw day appear, which prevented her proceeding any farther. The sultan got up, but longed much to know the design of the prince and his lady, who seemed as if they had a mind to bury themselves alive, and impatiently waited for the next night, that he might be thoroughly informed of it.

THE THIRTY-EIGHTH NIGHT.

DINARZADE awoke the sultanness next night as usual, and prayed her to continue the history of the first calender. Shier-ear having also signified to the sultanness that it would be very pleasing to him, she resumed her discourse as follows.

Madam, said the calender to Zobeide, I could get nothing farther from him, but was obliged to take my leave. As I returned to my uncle's palace, the vapours of the wine got up into my head; however, I reached my apartment, and went to bed. Next morning, when I awoke, I began to reflect upon what had happened, and after recollecting all the circumstances of such a singular adventure, I fancied it was nothing but a dream. Full of these thoughts, I sent to enquire if the prince my cousin was ready to receive a visit from me; but when they brought word back that he did not lie in his own lodgings that night, that they knew not what was become of him, and were in much trouble in consequence, I conceived that the strange event of the tomb was but too true. I was sensibly afflicted, and went to the public burying-place, where there were several tombs like that which I had seen: I spent the day in viewing them one after another, but could

not find that I sought for, and thus I spent four days successively in vain.

You must know, that all this while the sultan my uncle was absent, and had been hunting for several days; I grew weary of waiting for him, and having prayed his ministers to make my apology at his return, left his palace, and set out towards my father's court. I left the ministers of the sultan my uncle in great trouble, surmising what was become of the prince: but because of my oath to keep his secret, I durst not tell them what I had seen.

I arrived at my father's capital, where, contrary to custom, I found a numerous guard at the gate of the palace, who surrounded me as I entered. I asked the reason, and the commanding officer replied, Prince, the army has proclaimed the grand vizier sultan, instead of your father, who is dead, and I take you prisoner in the name of the new sultan. At these words the guards laid hold of me, and carried me before the tyrant: I leave you to judge, madam, how much I was surprised and grieved.

This rebel vizier had long entertained a mortal hatred against me; for this reason: When I was a stripling, I loved to shoot with a cross-bow; and being one day upon the terrace of the palace with my bow, a bird happening to come by, I shot but

missed him, and the ball by misfortune hit the vizier, who was taking the air upon the terrace of his own house, and put out one of his eyes. As soon as I understood this, I not only sent to make my excuse to him, but did it in person: yet he never forgave me, and, as opportunity offered, made me sensible of his resentment. But now that he had me in his power, he expressed his feelings; for he came to me like a madman, as soon as he saw me, and thrusting his finger into my right eye, pulled it out, and thus I became blind of one eye.

But the usurper's cruelty did not stop here; he ordered me to be shut up in a machine, and commanded the executioner to carry me into the country, to cut off my head, and leave me to be devoured by birds of prey. The executioner conveyed me thus shut up into the country, in order to execute the barbarous sentence; but by my prayers and tears, I moved the man's compassion: Go, said he to me, get you speedily out of the kingdom, and take heed of returning, or you will certainly meet your own ruin, and be the cause of mine. I thanked him for the favour he did me; and as soon as I was left alone, comforted myself for the loss of my eye, by considering that I had very narrowly escaped a much greater evil.

Being in such a condition, I could not travel far

at a time; I retired to remote places during the day, and travelled as far by night as my strength would allow me. At last I arrived in the dominions of the sultan my uncle, and came to his capital.

I gave him a long detail of the tragical cause of my return, and of the sad condition he saw me in. Alas! cried he, was it not enough for me to have lost my son, but must I have also news of the death of a brother I loved so dearly, and see you reduced to this deplorable condition? He told me how uneasy he was that he could hear nothing of his son, notwithstanding all the enquiry he could make. At these words, the unfortunate father burst into tears, and was so much afflicted, that pitying his grief, it was impossible for me to keep the secret any longer; so that, notwithstanding my oath to the prince my cousin, I told the sultan all that I knew.

His majesty listened to me with some sort of comfort, and when I had done, Nephew, said he, what you tell me gives me some hope. I knew that my son ordered that tomb to be built, and I can guess pretty nearly the place; and with the idea you still have of it, I fancy we shall find it: but since he ordered it to be built privately, and you took your oath to keep his secret, I am of opinion, that we ought to go in quest of it without other attendants. But he had another reason for keeping the

matter secret, which he did not then tell me, and an important one it was, as you will perceive by the sequel of my story.

We disguised ourselves and went out by a door of the garden which opened into the fields, and soon found what we sought for. I knew the tomb, and was the more rejoiced, because I had formerly sought it a long time in vain. We entered, and found the iron trap pulled down at the head of the staircase; we had great difficulty in raising it, because the prince had fastened it inside with the water and mortar formerly mentioned, but at last we succeeded.

The sultan my uncle descended first, I followed, and we went down about fifty steps. When we came to the foot of the stairs, we found a sort of antechamber, full of thick smoke of an ill scent, which obscured the lamp, that gave a very faint light.

From this antechamber we came into another, very large, supported by columns, and lighted by several branched candlesticks. There was a cistern in the middle, and provisions of several sorts stood on one side of it; but we were much surprised not to see any person. Before us there appeared a high estrade, which we mounted by several steps, and upon this there was a large bed, with curtains drawn. The sultan went up, and opening the curtains, perceived the prince his son and the lady in bed to-

gether, but burnt and changed to cinder, as if they had been thrown into a fire, and taken out before they were consumed.

But what surprised me most was, that though this spectacle filled me with horror, the sultan my uncle, instead of testifying his sorrow to see the prince his son in such a condition, spat on his face, and exclaimed, with a disdainful air, "This is the punishment of this world, but that of the other will last to eternity;" and not content with this, he pulled off his sandal, and gave the corpse of his son a blow on the cheek²⁷.

But, Sir, said Scheherazade, it is day; I am sorry your majesty's time will not allow you to hear me farther. This story appearing very curious, Shiercar resolved to hear the rest of it the next night.

THE THIRTY-NINTH NIGHT.

DINARZADE being awake sooner than ordinary, called her sister Scheherazade. My good sultanness, said she, I pray you make an end of your story of the first calender, for I am impatient to know the issue of it. Well then, said Scheherazade, you remember how the first calender continued his story to Zobeide; I cannot adequately express, said he, how much I was astonished when I saw the sultan my uncle abuse his son thus after he was dead. Sir, said I, whatever grief this dismal sight has impressed upon me, I am forced to suspend it, to enquire of your majesty what crime the prince my cousin may have committed, that his corpse should deserve such indignant treatment? Nephew, replied the sultan, I must tell you, that my son (who is unworthy of that name) loved his sister from his infancy, as she did him: I did not check their growing fondness, because I did not foresee its pernicious consequence. This tenderness increased as they grew in years, and to such a height, that I dreaded the end of it. At last, I applied such remedies as were in my power: I not only gave my son a severe reprimand in private, laying before him the horrible nature of the passion he entertained, and the eternal disgrace

he would bring upon my family, if he persisted; but I also represented the same to my daughter, and shut her up so close that she could have no conversation with her brother. But that unfortunate creature had swallowed so much of the poison, that all the obstacles which by my prudence I could lay in the way served only to inflame her love.

My son being persuaded of his sister's constancy, on pretence of building a tomb, caused this subterraneous habitation to be made, in hopes of finding one day or other an opportunity to possess himself of that object which was the cause of his flame, and to bring her hither. He took advantage of my absence, to enter by force into the place of his sister's confinement; but this was a circumstance which my honour would not suffer me to make public. And after so damnable an action, he came and shut himself up with her in this place, which he has supplied, as you see, with all sorts of provisions, that he might enjoy detestable pleasures, which ought to be a subject of horror to all the world; but God, who would not suffer such an abomination, has justly punished them both. At these words, he melted into tears, and I joined mine with his.

After a while, casting his eyes upon me, Dear nephew, cried he, embracing me, if I have lost that unworthy son, I shall happily find in you what will

better supply his place. The reflections he made on the doleful end of the prince and princess his daughter made us both weep afresh.

We ascended the stairs again, and departed at last from that dismal place. We let down the trap-door, and covered it with earth, and such other materials as the tomb was built of, on purpose to hide, as much as lay in our power, so terrible an effect of the wrath of God.

We had not been long returned to the palace, unperceived by any one, but we heard a confused noise of trumpets, drums, and other instruments of war. We soon understood by the thick cloud of dust, which almost darkened the air, that it was the arrival of a formidable army: and it proved to be the same vizier that had dethroned my father, and usurped his place, who with a vast number of troops was come to possess himself of that also of the sultan my uncle.

My uncle, who then had only his usual guards about him, could not resist so numerous an enemy; they invested the city, and the gates being opened to them without any resistance, soon became masters of it, and broke into the palace where my uncle defended himself, and sold his life at a dear rate: I fought as valiantly for a while; but seeing we were forced to submit to a superior power, I thought on my retreat, which I had the good fortune to effect

by some back ways, and got to one of the sultan's servants on whose fidelity I could depend.

Being thus surrounded with sorrows, and persecuted by fortune, I had recourse to a stratagem, which was the only means left me to save my life: I caused my beard and eye-brows to be shaved, and putting on a calender's habit, I passed, unknown by any, out of the city; after that, by degrees, I found it easy to quit my uncle's kingdom, by taking the bye-roads.

I avoided passing through towns, until I had reached the empire of the mighty governor of the Moosulmauns, the glorious and renowned caliph Haroon al Rusheed, when I thought myself out of danger; and considering what I was to do, I resolved to come to Bagdad, intending to throw myself at the feet of that monarch, whose generosity is renowned throughout the world. I shall move him to compassion, said I to myself, by the relation of my uncommon misfortunes, and without doubt he will take pity on a persecuted prince, and not suffer me to implore his assistance in vain.

In short, after a journey of several months, I arrived yesterday at the gate of this city, into which I entered about the dusk of evening; and stopping a little while to consider which way I was to turn, another calender came up; he saluted me, and I him: You appear, said I, to be a stranger, as I am. You

are not mistaken, replied he. He had no sooner returned this answer, than a third calender overtook us. He saluted us, and told us he was a stranger newly come to Bagdad; so that as brethren we joined together, resolving not to separate from one another.

It was now late, and we knew not where to seek a lodging in the city, where we had never been before. But good fortune having brought us to your gate, we made bold to knock, when you received us with so much kindness, that we are incapable of rendering suitable thanks. This, madam, said he, is, in obedience to your commands, the account I was to give how I lost my right eye, wherefore my beard and eye-brows are shaved, and how I came to be with you at this time.

It is enough, said Zobeide; you may retire to what place you think fit. The calender begged the ladies' permission to stay till he had heard the relations of his two comrades, whom I cannot, said he leave with honour; and that he might also hear those of the three other persons in company.

Here Scheherazade said to the sultan, Sir, daylight prevents me from going on with the story of the second calender; but if your majesty will hear it to-morrow, you will find as much satisfaction in that as in the story of the first. To which the sultan gave consent, and arose in order to go to council.

THE FORTIETH NIGHT.

DINARZADE not doubting to find as much delight in the story of the second calender as she had in that of the first, failed not to call the sultaness before day. If you be not asleep, sister, said she, I pray you to begin the story that you promised me: upon which, Scheherazade addressed her discourse to the sultan, and spoke as follows:

The story of the first calender seemed wonderful to the whole company, but especially to the caliph, who, notwithstanding the slaves stood by with their cimeters drawn, could not forbear whispering to the vizier: Many stories have I heard, but never any that equalled in surprising incident that of the calender. Whilst he was saying this, the second calender began, addressing himself to Zobeide.

THE STORY OF THE SECOND CALENDER.

Madam, said he, to obey your commands, and to shew you by what strange accident I became blind of the right eye, I must of necessity give you the account of my life.

I was scarcely past my infancy, when the sultan my father (for you must know I am a prince by birth) perceived that I was endowed with good

natural ability, and spared nothing proper for improving it.'

No sooner was I able to read and write, but I learned the Koraun from beginning to end by heart, that admirable book, which contains the foundation, the precepts, and the rules of our religion: and that I might be thoroughly instructed in it, I read the works of the most approved divines, by whose commentaries it had been explained. I added to this study, that of all the traditions collected from the mouth of our prophet, by the great men that were contemporary with him. I was not satisfied with the knowledge of all that had any relation to our religion, but made also a particular search into our histories. I made myself perfect in polite learning, in the works of poets, and versification. I applied myself to geography, chronology, and to speak the Arabian language in its purity; not forgetting in the mean time all such exercises as were proper for a prince to understand. But one thing which I was fond of, and succeeded in, was penmanship; wherein I surpassed all the celebrated scribes of our kingdom²⁸.

Fame did me more honour than I deserved, for she not only spread the renown of my talents through all the dominions of the sultan my father, but carried it as far as the empire of Hindoostan, whose potent monarch, desirous to see me, sent an am-

bassador with rich presents: my father, who rejoiced at this embassy for several reasons, was persuaded, that nothing could be more improving to a prince of my age than to travel and visit foreign courts; and he wished to gain the friendship of the Indian monarch. I departed with the ambassador, but with no great retinue.

When we had travelled about a month, we discovered at a distance a cloud of dust, and under that we saw very soon fifty horsemen well armed, who were robbers, advancing towards us at full speed. Scheherazade perceiving day, told the sultan of it, who arose; but desiring to know what past between the fifty men on horseback and the Indian ambassador, this prince was somewhat impatient for night.

THE FORTY-FIRST NIGHT.

It was almost day when Dinarzade awoke next morning, and called to her sister, If you be not asleep, dear sister, I pray you continue the story of the second calender. Scheherazade proceeded as follows:

Madam, said the calender (always speaking to Zobeide), as we had ten horses laden with baggage, and presents to the sultan of Hindoostan, from my father, and my retinue was but small, you may easily judge that these robbers came boldly up to us; and not being in a posture to make any opposition, we told them, that we were ambassadors, and hoped they would attempt nothing contrary to the respect due to such sacred characters, thinking by this means to save our equipage and our lives: but the robbers most insolently replied, For what reason would you have us shew any respect to the sultan your master? We are none of his subjects, nor are we upon his territories: having spoken thus, they surrounded and fell upon us: I defended myself as long as I could; but finding myself wounded, and seeing the ambassador with his attendants and mine lying on the ground, I made use of what strength was yet remaining in my horse, who was also very much wounded, and rode away as fast as

he could carry me; but he shortly after, from weariness and the loss of blood, fell down dead. I cleared myself from him unhurt, and finding that I was not pursued, judged the robbers were not willing to quit the booty they had obtained.

Scheherazade perceiving day, was obliged to stop here. O sister, said Dinarzade, to-morrow I shall be more diligent, in hopes you will make reparation to the sultan for the loss his curiosity has sustained through my neglect. Shier-ear arose without saying one word, and went to his usual consultation.

THE FORTY-SECOND NIGHT.

DINARZADE failed not to call the sultanness a good while before day: My dear sister, said she, if you be not asleep, I pray you resume the story of the calender. I consent, said Scheherazade; and so continued it in these words:

Here you see me, said the calender, alone, wounded, destitute of help, and in a strange country. I durst not take the high road, fearing I might fall again into the hands of these robbers. When I had bound up my wound, which was not dangerous, I walked on the rest of the day, and arrived at the foot of a mountain, where I perceived a passage into a cave; I went in, and staid there that night with little satisfaction, after I had eaten some fruits that I gathered by the way.

I continued my journey for several days following, without finding any place of abode: but after a month's time, I came to a large town well inhabited, and situated so much the more advantageously, as it was surrounded by several streams, so that it enjoyed perpetual spring.

The pleasant objects which then presented themselves to my view afforded me some joy, and suspended for a time the sorrow with which I was overwhelmed. My face, hands, and feet were black;

and sun-burnt; and, by my long journey, my boots were quite worn out, so that I was forced to walk bare-footed; and besides, my clothes were all in rags. I entered the town to inform myself where I was, and addressed myself to a tailor that was at work in his shop; who, perceiving by my air that I was a person of more note than my outward appearance bespoke, made me sit down by him, and asked me who I was, from whence I came, and what had brought me thither? I did not conceal any thing that had befallen me, nor made I any scruple to discover my quality.

The tailor listened to me with attention; but after I had done speaking, instead of giving me any consolation, he augmented my sorrow: Take heed, said he, how you discover to any person what you have related to me; for the prince of this country is the greatest enemy your father has, and he will certainly do you some mischief, should he hear of your being in this city. I made no doubt of the tailor's sincerity, when he named the prince: but since that enmity which is between my father and him has no relation to my adventures, I pass it over in silence.

I returned the tailor thanks for his advice, expressed myself disposed to follow his counsel, and assured him that his favours should never be forgotten. He ordered something to be brought for me to eat, and offered me at the same time a lodging in

his house, which I accepted. Some days after, finding me tolerably well recovered of the fatigue I had endured by a long and tedious journey, and reflecting that most princes of our religion applied themselves to some art or calling that might be serviceable to them upon occasion, he asked me, if I had learned any whereby I might get a livelihood, and not be burdensome to others? I told him that I understood the laws, both divine and human; that I was a grammarian and poet; and above all, that I could write with great perfection. By all this, said he, you will not be able, in this country, to purchase yourself one morsel of bread; nothing is of less use here than those sciences; but if you will be advised by me, dress yourself in a labourer's habit; and since you appear to be strong, and of a good constitution, you shall go into the next forest and cut fire-wood, which you may bring to the market to be sold; and I can assure you this employment will turn to so good an account that you may live by it, without dependence upon any man; and by this means you will be in a condition to wait for the favourable minute, when heaven shall think fit to dispel those clouds of misfortune that thwart your happiness, and oblige you to conceal your birth; I will take care to supply you with a rope and a hatchet.

The fear of being known, and the necessity I was under of getting a livelihood, made me agree

to this proposal, notwithstanding the meanness and hardships that attended it. The day following the tailor brought me a rope, a hatchet, and a short coat, and recommended me to some poor people who gained their bread after the same manner, that they might take me into their company. They conducted me to the wood, and the first day I brought in as much upon my head as procured me half a piece of gold, of the money of that country; for though the wood was not far distant from the town, yet it was very scarce, by reason that few would be at the trouble of fetching it for themselves. I gained a good sum of money in a short time, and repaid my tailor what he had advanced to me.

I continued this way of living for a whole year. One day, having by chance penetrated farther into the wood than usual, I happened to light on a pleasant spot, where I began to cut; and in pulling up the root of a tree, I espied an iron ring, fastened to a trap door of the same metal. I took away the earth that covered it, and having lifted it up, discovered a flight of stairs, which I descended with my axe in my hand.

When I had reached the bottom, I found myself in a palace, and felt great consternation, on account of a great light which appeared as clear in it as if it had been above ground in the open air. I went forward along a gallery, supported by pillars of jasper,

the base and capitals of massy gold: but seeing a lady of a noble and graceful air, extremely beautiful, coming towards me, my eyes were taken off from every other object.

Here Scheherazade stopped, because day appeared: but Dinarzade said, Dear sister, I confess I am highly pleased with what you have told us to-day, and I imagine that the sequel must be no less surprising. You are not mistaken, said the sultanness, for the remainder of the story of the second calender is better worth my lord the sultan's attention than all that he has hitherto heard. I doubt that, said Shier-ear, but we shall know to-morrow.

THE FORTY-THIRD NIGHT.

THE sultanness being awakened as usual, informed the sultan that the second calender continued his story thus: Being desirous to spare the lady the trouble of coming to me, I hastened to meet her; and as I was saluting her with a low obeisance, she asked me, What are you, a man or a genie? A man, madam, said I: I have no correspondence with genies. By what adventure, said she (fetching a deep sigh), are you come hither? I have lived here twenty-five years, and you are the first man I have beheld in that time.

Her great beauty, which had already smitten me, and the sweetness and civility wherewith she received me, emboldened me to say, Madam, before I have the honour to satisfy your curiosity, give me leave to tell you, that I am infinitely gratified with this unexpected meeting, which offers me an occasion of consolation in the midst of my affliction; and perhaps it may give me an opportunity of making you also more happy than you are. I related to her by what strange accident she beheld me, the son of a sultan, in such a condition as I appeared in her presence; and how fortune had directed that I should discover the entrance into that magnificent prison where I had found her, according to appearance, in an unpleasant situation.

Alas! prince, said she (sighing once more), you have just cause to believe this rich and pompous prison cannot be otherwise than a most wearisome abode: the most charming place in the world being no way delightful when we are detained there contrary to our will. It is not possible but you have heard of the sultan of the isle of Ebene, so called from that precious wood which it produces in abundance; I am the princess his daughter.

The sultan, my father, had chosen for me a husband, a prince who was my cousin; but on my wedding-night, in the midst of the rejoicings of the court and capital, before I was conducted to my husband, a genie took me away. I fainted with alarm, and when I recovered, found myself in this place. I was long inconsolable, but time and necessity have accustomed me to see and receive the genie. Twenty-five years I have continued in this place, where, I must confess, I have all that I can wish for necessary to life, and also every thing that can satisfy a princess fond of dress and splendour.

Every ten days, said the princess, the genie comes hither, and remains with me one night, which he never exceeds; and the excuse he makes for it is, that he is married to another wife, who would grow jealous if she should know his infidelity. Meanwhile, if I have occasion for him by day or night, as soon as I touch a talisman, which is at the entrance

into my chamber, the genie appears. It is now the fourth day since he was here, and I do not expect him before the end of six more; so, if you please, you may stay five days, and I will endeavour to entertain you according to your quality and merit. I thought myself too fortunate, to have obtained so great a favour without asking, to refuse so obliging an offer. The princess made me go into a bath, the most commodious, and the most sumptuous imaginable; and when I came forth, instead of my own clothes I found another very costly suit, which I did not esteem so much for its richness, as because it made me appear worthy to be in her company. We sat down on a sofa covered with rich tapestry, with cushions of the rarest Indian brocade; and some time after she covered a table with several dishes of delicate meats. We ate, and passed the remaining part of the day with much satisfaction, as also the evening, together.

The next day, as she contrived every means to please me, she brought in, at dinner, a bottle of old wine, the most excellent that ever was tasted, and out of complaisance drank some part of it with me. When my head grew warm with the agreeable liquor, Fair princess, said I, you have been too long thus buried alive; follow me, enjoy the real day, of which you have been deprived so many years, and abandon this artificial though brilliant glare. Prince,

replied she, with a smile, leave this discourse; if you out of ten days will grant me nine, and resign the last to the genie, the fairest day would be nothing in my esteem. Princess, said I, it is the fear of the genie that makes you speak thus; for my part, I value him so little, that I will break in pieces his talisman, with the conjuration that is written about it. Let him come, I will expect him; and how brave or redoubtable soever he be, I will make him feel the weight of my arm: I swear solemnly that I will extirpate all the genies in the world, and him first. The princess, who knew the consequence, conjured me not to touch the talisman, for that would be the means, said she, of ruining both you and me; I know what belongs to genies better than you. The fumes of the wine did not suffer me to hearken to her reasons; but I gave the talisman a kick with my foot, and broke it in several pieces.

At these words Scheherazade perceiving day, grew silent, and the sultan rose, not doubting but the breaking of the talisman had some remarkable consequence, and therefore resolved to hear this story to the end.

THE FORTY-FOURTH NIGHT.

DINARZADE being awake somewhat before day, said to the sultanness, Sister, if you are not asleep, I pray you acquaint us with what happened in the subterranean palace after the prince had broken the talisman. I am just going to relate it, said Scheherazade. Upon which, resuming her narrative, she continued her discourse thus, in the person of the second calender.

The talisman was no sooner broken than the palace began to shake, and seemed ready to fall, with a hideous noise like thunder, accompanied with flashes of lightning, and alternate darkness. This terrible noise in a moment dispelled the fumes of my wine, and made me sensible, but too late, of the folly I had committed. Princess, cried I, what means all this? She answered, without any concern for her own misfortune, Alas! you are undone, if you do not fly immediately.

I followed her advice, but my fears were so great, that I forgot my hatchet and cords. I had scarcely reached the stairs by which I had descended, when the enchanted palace opened at once, and made a passage for the genie: he asked the princess in great anger, What has happened to you, and why did you call me? "A violent spasm," said the

princess, "made me fetch this bottle which you see here, out of which I drank twice or thrice, and by mischance made a false step, and fell upon the talisman, which is broken, and that is all."

At this answer, the furious genie told her, "You are a false woman, and speak not the truth: how came that axe and those cords there?" "I never saw them till this moment," said the princess. "Your coming in such an impetuous manner has, it may be, forced them up in some place as you came along, and so brought them hither without your knowing it."

The genie made no other answer but what was accompanied with reproaches and blows, of which I heard the noise. I could not endure to hear the pitiful cries of the princess so cruelly abused. I had already taken off the suit she had presented to me, and put on my own, which I had laid on the stairs the day before, when I came out of the bagnio: I made haste up stairs, the more distracted with sorrow and compassion, as I had been the cause of so great a misfortune; and by sacrificing the fairest princess on earth to the barbarity of a merciless genie, I was become the most criminal and ungrateful of mankind. It is true, said I, she has been a prisoner these twenty-five years; but, liberty excepted, she wanted nothing that could make her happy. My folly has put an end to her happiness, and brought

upon her the cruelty of an unmerciful devil. I let down the trap-door, covered it again with earth, and returned to the city with a burden of wood, which I bound up without knowing what I did, so great was my trouble and sorrow.

My landlord, the tailor, was very much rejoiced to see me: Your absence, said he, has disquieted me much, as you had entrusted me with the secret of your birth, and I knew not what to think; I was afraid somebody had discovered you; God be praised for your return. I thanked him for his zeal and affection, but not a word durst I say of what had passed, nor of the reason why I came back without my hatchet and cords.

I retired to my chamber, where I reproached myself a thousand times for my excessive imprudence: Nothing, said I, could have paralleled the princess's good fortune and mine, had I forborne to break the talisman.

While I was thus giving myself over to melancholy thoughts, the tailor came in and said, An old man, whom I do not know, brings your hatchet and cords, which he found in his way, as he tells me, and says he understood from your comrades that you lodge here; come out and speak to him, for he will deliver them to none but yourself.

At these words I changed colour, and fell a trembling. While the tailor was asking me the reason,

my chamber-door opened, and the old man, having no patience to stay, appeared to us with my hatchet and cords. This was the genie, the ravisher of the fair princess of the isle of Ebene, who had thus disguised himself, after he had treated her with the utmost barbarity. I am a genie, said he, speaking to me, son of the daughter of Eblis²⁹, prince of genies: is not this your hatchet, and are not these your cords?

Here Scheherazade saw day, and left off. The sultan found the story of the second calender too curious not to desire that he might hear it out; and therefore got up, with an intention to hear the rest next morning.

THE FORTY-FIFTH NIGHT.

THE day following, Dinarzade called to the sultanness, My dear sister, pray tell us how the genie treated the prince. I wish to satisfy your curiosity, replied Scheherazade; and then resumed her story of the second calender thus:

The calender, continuing his discourse to Zo-beide, said, Madam, after the genie had put the question to me, he gave me no time to answer, nor was it in my power, so much had his terrible aspect disordered me. He grasped me by the middle, dragged me out of the chamber, and mounting into the air, carried me up to the skies with such swiftness, that I was not able to take notice of the way he conveyed me. He descended again in like manner to the earth, which on a sudden he caused to open with a stroke of his foot, and sunk down at once, when I found myself in the enchanted palace, before the fair princess of the isle of Ebene. But, alas! what a spectacle was there! I saw what pierced me to the heart; this poor princess was quite naked, weltering in her blood, and laid upon the ground, more like one dead than alive, with her cheeks bathed in tears.

Perfidious wretch! said the genie to her, pointing at me, is not this your gallant? She cast her lan-

guishing eyes upon me, and answered mournfully, I do not know him, I never saw him till this moment. What! said the genie, he is the cause of thy being in the condition thou art justly in; and yet darest thou say thou dost not know him? If I do not know him, said the princess, would you have me lie on purpose to ruin him? Oh then, said the genie, pulling out a cimeter and presenting it to the princess, if you never saw him before, take this, and cut off his head. Alas, replied the princess, how is it possible that I should execute such an act? My strength is so far spent that I cannot lift up my arm; and if I could, how should I have the heart to take away the life of an innocent man, and one whom I do not know? This refusal, said the genie to the princess, sufficiently informs me of your crime. Upon which, turning to me, And thou, said he, dost thou not know her?

I should have been the most ungrateful wretch, and the most perfidious of all mankind, if I had not shewn myself as faithful to the princess as she had been to me, who had been the cause of her misfortunes. I therefore answered the genie, How should I know her, when I never saw her till now? If it be so, said he, take the cimeter and cut off her head: on this condition I will set thee at liberty, for then I shall be convinced that thou hast never seen her till this moment, as thou sayest. With all my heart, replied I, and took the cimeter in my hand.

But, sir, said Scheherazade, it is day, and I ought not to abuse your majesty's patience. These are wonderful events, said the sultan to himself. We shall know to-morrow if the prince was so cruel as to obey the genie's command.

THE FORTY-SIXTH NIGHT.

WHEN the night was nearly passed, Dinarzade called to the sultanness, Sister, if you be not asleep, I pray you to continue the story which you could not finish yesterday. I will, said Scheherazade; and without loss of time you shall understand that the second calender went on thus:

Do not think, madam, that I drew near to the fair princess of the isle of Ebene to be the executioner of the genie's barbarity. I did it only to demonstrate by my behaviour, as much as possible, that as she had shewn her resolution to sacrifice her life for my sake, I would not refuse to sacrifice mine for hers. The princess, notwithstanding her pain and suffering, understood my meaning; which she signified by an obliging look, and made me understand her willingness to die for me; and that she was satisfied to see how ready I was also to die for her. Upon this I stepped back, and threw the cimeter on the ground. I should for ever, said I to the genie, be hateful to all mankind were I to be so base as to murder, not only a person whom I do not know, but a lady like this, who is already on the point of expiring: do with me what you please, since I am in your power; I cannot obey your barbarous commands.

I see, said the genie, that you both outbrave me, and insult my jealousy; but both of you shall know by my treatment of you of what I am capable. At these words the monster took up the cimeter and cut off one of her hands, which left her only so much life as to give me a token with the other that she bade me for ever adieu. For the blood she had lost before, and that which gushed out then, did not permit her to live above one or two moments after this barbarous cruelty; the sight of which threw me into a fit. When I was come to myself again, I expostulated with the genie, why he made me languish in expectation of death: Strike, cried I, for I am ready to receive the mortal blow, and expect it as the greatest favour you can shew me. But instead of agreeing to that, Behold, said he, how genies treat their wives whom they suspect of unfaithfulness; she has received thee here, and were I certain that she had put any further affront upon me, I would put thee to death this minute: but I will content myself with transforming thee into a dog, ape, lion, or bird; take thy choice of any of these, I will leave it to thyself.

These words gave me some hopes of being able to appease him: O genie, said I, moderate your passion, and since you will not take away my life, give it me generously. I shall always remember your clemency, if you pardon me, as one of the best men

in the world pardoned one of his neighbours that bore him a mortal hatred. The genie asked me what had passed between those two neighbours, and said, he would have patience till he heard the story, which I related to him; and I believe, madam, you will not be displeased if I now repeat it.

THE STORY OF THE ENVIOUS MAN, AND OF HIM
THAT HE ENVIED.

In a considerable town, two persons dwelt in adjoining houses. One of them conceived such a violent hatred against the other, that the hated party resolved to remove to a distance, being persuaded that their being neighbours was the only cause of this animosity; for though he had done him several pieces of service, he found that his hatred was not diminished: he therefore sold his house, with what goods he had left, and retired to the capital city of a kingdom which was not far distant. Here he bought a little spot of ground, which lay about half a league from the city; where he had a convenient house, with a garden, and a pretty spacious court, wherein there was a deep well, which was not in use.

The honest man having made this purchase put on a dervise's habit, intending to lead a retired life, and caused several cells to be made in the house,

where in a short time he established a numerous society of dervises. He soon came to be publicly known by his virtue, through which he acquired the esteem of many people, as well of the commonalty as of the chief of the city. In short, he was much honoured and courted by all ranks. People came from afar to recommend themselves to his prayers; and all who visited him, published what blessings they received through his means.

The great reputation of this honest man having spread to the town from whence he had come, it touched the envious man so much to the quick, that he left his house and affairs with a resolution to ruin him. With this intent he went to the new convent of dervises, of which his former neighbour was the head, who received him with all imaginable tokens of friendship. The envious man told him that he was come on purpose to communicate a business of importance, which he could not do but in private; and that nobody may hear us, let us, said he, take a walk in your court; and seeing night begins to draw on, command your dervises to retire to their cells. The chief of the dervises did as he was required.

When the envious man saw that he was alone with this good man, he began to tell him his errand, walking side by side in the court, till he saw his opportunity; and getting the good man near the brink of the well, he gave him a thrust, and pushed him

into it, without being seen by any one. Having done thus, he returned, got out at the gate of the convent without being known, and reached his own house well satisfied with his journey, being fully persuaded that the object of his hatred was no more ; but he found himself mistaken.

Scheherazade could go no farther, because day began to appear. The sultan conceived great indignation against the envious man, and said to himself, I heartily wish that no hurt may have come to this honest man; I hope to hear to-morrow that heaven did not forsake him on this occasion.

THE FORTY-SEVENTH NIGHT.

IF you be not asleep, sister, said Dinarzade, next morning, I conjure you to tell us if the honest der-vise came safe out of the well. Yes, replied Scheherazade: and the second calender pursued his story thus: This old well was inhabited by fairies and genies, which happened luckily for the relief of the head of the convent; for they received and supported him, and carried him to the bottom, so that he got no hurt. He perceived that there was something extraordinary in his fall, which must otherwise have cost him his life; but he neither saw nor felt any thing. He soon heard a voice, however, which said, Do you know what honest man this is, to whom we have done this piece of service? Another voice answered, No. To which the first replied, Then I will tell you. This man out of charity, the purest ever known, left the town he lived in, and has established himself in this place, in hopes to cure one of his neighbours of the envy he had conceived against him; he had acquired such a general esteem, that the envious man, not able to endure it, came hither on purpose to ruin him; and he would have accomplished his design, had it not been for the assistance we have given this honest man, whose reputation is so great, that the sultan, who keeps his

residence in the neighbouring city, was to pay him a visit to-morrow, to recommend the princess his daughter to his prayers.

Another voice asked, What need had the princess of the dervise's prayers? To which the first answered, You do not know, it seems, that she is possessed by genie Maimoun, the son of Dimdim, who is fallen in love with her. But I well know how this good head of the dervises may cure her; the thing is very easy, and I will explain it to you. He has a black cat in his convent, with a white spot at the end of her tail, about the bigness of a small piece of Arabian money; let him only pull seven hairs out of the white spot, burn them, and smoke the princess's head with the fume, she will not only be immediately cured, but be so safely delivered from Maimoun, the son of Dimdim, that he will never dare to approach her again.

The head of the dervises remembered every word of the conversation between the fairies and the genies, who remained silent the remainder of the night. The next morning, as soon as daylight appeared, and he could discern the nature of his situation, the well being broken down in several places, he saw a hole, by which he crept out with ease.

The other dervises, who had been seeking for him, were rejoiced to see him; he gave them a brief account of the wickedness of the man to whom he

had given so kind a reception the day before, and retired into his cell. Shortly after the black cat, which the fairies and the genies had mentioned the night before, came to fawn upon her master, as she was accustomed to do; he took her up, and pulled seven hairs from the white spot that was upon her tail, and laid them aside for his use when occasion should serve.

Soon after sun-rise the sultan, who would leave no means untried that he thought likely to restore the princess to perfect health, arrived at the gate of the convent. He commanded his guards to halt, whilst he with his principal officers went in. The dervises received him with profound respect.

The sultan called their chief aside, and said, Good Sheich, you may probably be already acquainted with the cause of my visit. Yes, Sir, replied he gravely, if I do not mistake, it is the disease of the princess which procures me this unmerited honour. That is the real case, replied the sultan. You will give me new life if your prayers, as I hope they may, restore my daughter's health. Sir, said the good man, if your majesty will be pleased to let her come hither, I am in hopes, through God's assistance and favour, that she will be effectually cured.

The prince, transported with joy, sent immediately for his daughter, who soon appeared with a numerous train of ladies and eunuchs, but veiled, so

that her face was not seen. The chief of the dervises caused a pall to be held over her head, and he had no sooner thrown the seven hairs upon the burning coals, than the genie Maimoun, the son of Dimdim, uttered a great cry, and without being seen, left the princess at liberty; upon which, she took the veil from her face, and rose up to see where she was, saying, Where am I, and who brought me hither? At these words the sultan, overcome with excess of joy, embraced his daughter, and kissed her eyes; he also kissed the chief of the dervises' hands, and said to his officers, What reward does he deserve that has thus cured my daughter? They all cried, He deserves her in marriage. That is what I had in my thoughts, said the sultan; and I make him my son-in-law from this moment. Some time after the prime vizier died, and the sultan conferred the place on the dervise. The sultan himself also died without heirs male; upon which the religious orders and the militia consulted together, and the good man was declared and acknowledged sultan by general consent.

Day-light appearing, Scheherazade was obliged to break off her story. Shier-ear looked upon the dervise to be worthy of the crown he had obtained, but was desirous to know if the envious man did not die from mortification; and got up with an intention of being satisfied the following night.

THE FORTY-EIGHTH NIGHT.

THE second calender, said Scheherazade, continued his story thus: The honest dervise, having ascended the throne of his father-in-law, as he was one day in the midst of his courtiers on a march, espied the envious man among the crowd that stood as he passed along, and calling one of the viziers that attended him, whispered him in his ear, Go, bring me that man you see there; but take care you do not frighten him. The vizier obeyed, and when the envious man was brought into his presence, the sultan said, Friend, I am extremely glad to see you. Upon which he called an officer, Go immediately, said he, and cause to be paid to this man out of my treasury, one hundred pieces of gold: let him have also twenty loads of the richest merchandize in my storehouses, and a sufficient guard to conduct him to his house. After he had given this charge to the officer, he bade the envious man farewell, and proceeded on his march.

When I had finished the recital of this story to the genie, the murderer of the princess of the isle of Ebene, I made an application of it to himself: O genie! said I, this bountiful sultan was not satisfied with merely overlooking the design of the envious man to take away his life, but also treated him kindly,

and sent him back loaded with the favours I have enumerated. In short, I employed all my eloquence to persuade him to imitate so good an example, and to grant me pardon; but it was impossible to move his compassion.

All that I can do for thee, said he, is, to grant thee thy life; but do not flatter thyself that I will allow thee to return safe and well; I must let thee feel what I am able to do by my enchantments. So saying, he seized me violently, and carried me through the arched roof of the subterraneous palace, which opened to give him passage; he ascended with me into the air to such a height, that the earth appeared like a little white cloud; he then descended again like lightning, and alighted upon the summit of a mountain.

Here he took up a handful of earth, and pronouncing, or rather muttering, some words which I did not understand, threw it upon me. Quit, said he, the form of a man, and take that of an ape. He instantly disappeared, and left me alone, transformed into an ape, and overwhelmed with sorrow in a strange country, not knowing whether I was near or far from my father's dominions.

I descended the mountain, and entered a plain level country, which took me a month to travel over, and then I came to the sea-side. It happened at the time to be perfectly calm, and I espied a vessel

about half a league from the shore: unwilling to lose so good an opportunity, I broke off a large branch from a tree, carried it into the sea, and placed myself astride upon it, with a stick in each hand to serve me for oars.

I launched out in this posture, and rowed towards the ship. When I had approached sufficiently near to be seen, I exhibited to the seamen and passengers on the deck an extraordinary spectacle, and all of them regarded me with astonishment. In the mean time I got on board, and laying hold of a rope, jumped upon the deck, but having lost my speech I found myself in great perplexity; and indeed the risk I ran was not less than when I was at the mercy of the genie.

The merchants, being both superstitious and scrupulous, thought if they received me on board I should be the occasion of some misfortune to them during their voyage. On this account one of them said, I will destroy him with a blow of this handspike; another, I will shoot an arrow through his body; and a third, Let us throw him into the sea. Some one of them would not have failed to carry his threat into execution had I not gone to the captain, thrown myself at his feet, and taken hold of his skirt in a supplicating posture. This action, together with the tears which he saw gush from my eyes, moved his compassion. He took me under his protection,

threatened to be revenged on any one that would do me the least hurt, and loaded me with a thousand caresses. On my part, though I had not power to speak, I shewed by my gestures every mark of gratitude in my power.

The wind that succeeded the calm was not strong, but favourable; it continued to blow in the same direction for fifty days, and brought us safe to the port of a city, well peopled, and of great trade, the capital of a powerful state, where we came to anchor.

Our vessel was instantly surrounded with an infinite number of boats full of people, who came to congratulate their friends on their safe arrival, or to inquire for those they had left behind them in the country from whence they had come, or out of curiosity to see a ship that had performed so long a voyage.

Amongst the rest, some officers came on board, desiring in the name of the sultan to speak with the merchants. The merchants appearing, one of the officers told them, The sultan our master hath commanded us to acquaint you, that he rejoices in your safe arrival, and beseeches each of you to take the trouble to write a few lines upon this roll. That you may understand the design of this request, you must know that we had a prime vizier, who besides possessing great abilities for the management of public affairs could write in the highest perfection. This minister

a few days since died. The event has greatly affected the sultan; and since he can never behold his writing without admiration, he has made a solemn vow, not to give the place to any one who cannot write equally well. Many have presented specimens of their skill; but to this day, no one in the empire has been judged worthy to supply the vizier's place.

Those of the merchants who thought they could write well enough to aspire to this high dignity, wrote one after another what they thought fit. After they had done, I advanced, and took the roll out of the gentleman's hand; but all the people, especially the merchants, cried out, that I would tear it, or throw it into the sea, till they saw how properly I held the roll, and made a sign that I would write in my turn: their apprehensions then changed into wonder. However, as they had never seen an ape that could write, and could not be persuaded that I was more ingenious than others of my kind, they wished to take the roll out of my hand; but the captain took my part once more. Let him alone, said he, allow him to write. If he only scribbles the paper, I promise you that I will immediately punish him. If, on the contrary, he writes well, as I hope he will, because I never saw an ape so clever and ingenious, and so quick of apprehension, I declare that I will adopt him as my son. Perceiving that no one opposed my design, I took the pen, and wrote six

sorts of hands used among the Arabians, and each specimen contained an extemporary distich or quatrain in praise of the sultan. My writing not only excelled that of the merchants, but was such as they had not before seen in that country. When I had done, the officers took the roll, and carried it to the sultan.

Thus far was Scheherazade advanced in her story when day-light appeared. Sir, said she to Shier-ear, if I had time to continue, I would give your majesty an account of things far more surprising than what I have already related. The sultan, who had resolved to hear the end of the story, arose without saying a word.

THE FORTY-NINTH NIGHT.

THE next morning Dinarzade, being awake before day, called the sultaness, and said, Sister, if you be not asleep, pray let us hear the rest of the adventures that befel the ape. I believe my lord the sultan is no less desirous to know them than myself. You shall both be soon satisfied, answered Scheherazade; the second calender continued his story thus:

The sultan took little notice of any of the writings, except mine, which pleased him so much that he said to the officers, Take the finest horse in my stable, with the richest trappings, and a robe of the most sumptuous brocade to put on the person who wrote the six hands, and bring him hither. At this command the officers could not forbear laughing. The sultan was incensed at their rudeness, and would have punished them had they not explained: Sir, said they, we humbly beg your majesty's pardon; these hands were not written by a man, but by an ape. What do you say, exclaimed the sultan? Those admirable characters, are they not written by the hands of a man? No, Sir, replied the officers, we assure your majesty that it was an ape, who wrote them in our presence. The sultan was too much surprised at this account not to desire a sight of me, and therefore said, Do what I command you, and bring me speedily that wonderful ape.

The officers returned to the vessel and shewed the captain their order, who answered, The sultan's command must be obeyed. Whereupon they clothed me with the rich brocade robe, and carried me ashore, where they set me on horseback, whilst the sultan waited for me at his palace with a great number of courtiers, whom he gathered together to do me the more honour.

The procession commenced, the harbour, the streets, the public places, windows, terraces, palaces, and houses, were filled with an infinite number of people of all ranks, who flocked from every part of the city to see me; for the rumour was spread in a moment, that the sultan had chosen an ape to be his grand vizier; and after having served for a spectacle to the people, who could not forbear to express their surprise by redoubling their shouts and cries, I arrived at the sultan's palace.

I found the prince on his throne in the midst of the grandees; I made my obeisance three times very low, and at last kneeled and kissed the ground before him, and afterwards took my seat in the posture of an ape. The whole assembly viewed me with admiration, and could not comprehend how it was possible that an ape should so well understand how to pay the sultan his due respect; and he himself was more astonished than any. In short, the usual ceremony of the audience would have been complete, could I

have added speech to my behaviour; but apes never speak, and the advantage I had of having been a man did not now yield me that privilege.

The sultan dismissed his courtiers, and none remained by him but the chief of the eunuchs, a little young slave, and myself. He went from his chamber of audience into his own apartment, where he ordered dinner to be brought. As he sat at table he made me a sign to approach and eat with them: to shew my obedience, I kissed the ground, arose, and placed myself at the table, and ate with discretion and moderation.

Before the table was cleared, I espied a standish, which I made a sign to have brought me; having got it, I wrote upon a large peach some verses expressive of my acknowledgment to the sultan; who having read them after I had presented the peach to him, was still more astonished. When the things were removed, they brought him a particular liquor, of which he caused them to give me a glass. I drank, and wrote upon the glass some new verses, which explained the state I was reduced to, after many sufferings. The sultan read these likewise, and said, A man that was capable of doing so much would be above the greatest of his species.

The sultan caused to be brought to him a chess board, and asked me by a sign if I understood that game, and would play with him? I kissed the ground,

and laying my hand upon my head, signified that I was ready to receive that honour. He won the first game, but I won the second and third; and perceiving he was somewhat displeased at my success, I made a quattrain to pacify him; in which I told him that two potent armies had been fighting furiously all day, but that they concluded a peace towards the evening, and passed the remaining part of the night very amicably together upon the field of battle.

So many circumstances appearing to the sultan beyond whatever had either been seen or known of the cleverness or sense of apes, he determined not to be the only witness of these prodigies himself, but having a daughter, called the Lady of Beauty, on whom the chief of the eunuchs, then present, waited; Go, said the sultan to him, and bid your lady come hither: I am desirous she should share my pleasure.

The eunuch went, and immediately brought the princess, who had her face uncovered; but she had no sooner come into the room, than she put on her veil, and said to the sultan, Sir, your majesty must needs have forgotten yourself; I am surprised that your majesty has sent for me to appear among men. How, daughter! said the sultan, you do not know what you say: there is no one here, but the little slave, the eunuch your governor, and myself, who have the liberty to see your face; and yet you lower

your veil, and blame me for having sent for you. Sir, said the princess, your majesty shall soon understand that I am not in the wrong. That seeming ape is a young prince, son of a powerful sultan, and has been metamorphosed into an ape by enchantment. A genie, son of the daughter of Eblis, has maliciously done him this wrong, after having cruelly taken away the life of the princess of the isle of Ebene.

The sultan, astonished at this declaration, turned towards me, and speaking no more by signs, but in plain words, asked me, if what his daughter said was true? Finding I could not speak, I put my hand to my head, to signify that what the princess spoke was correct. Upon this the sultan said again to his daughter, How do you know that this prince has been transformed by enchantments into an ape? Sir, replied the Lady of Beauty, your majesty may remember that when I was past my infancy I had an old lady who waited on me; she was a most expert magician, and taught me seventy rules of magic, by virtue of which I can, in the twinkling of an eye, transport your capital into the midst of the sea, or beyond mount Caucasus. By this science I know all enchanted persons at first sight: I know who they are, and by whom they have been enchanted; therefore do not be surprised if I should forthwith relieve this prince, in spite of the enchantments, from that

which prevents his appearing in your sight in his natural form. Daughter, said the sultan, I did not believe you to have understood so much. Sir, replied the princess, these things are curious and worth knowing; but I think I ought not to boast of them. Since it is so, said the sultan, you can dispel the prince's enchantment. Yes, sir, said the princess, I can restore him to his original shape. Do it then, said the sultan, you cannot do me a greater pleasure; for I will have him to be my vizier, and he shall marry you. Sir, said the princess, I am ready to obey you in all that you should be pleased to command me.

Scheherazade, as she spoke, espied day, and broke off her story of the second calender: and Shier-ear judging the sequel would be as diverting as the former part of it, resolved to hear it the next day.

THE FIFTIETH NIGHT.

DINARZADE called the sultanness at the usual hour, saying, Sister, if you be not asleep, pray do us the favour to tell us how the Lady of Beauty restored the second calender to his former shape. You shall hear, said Scheherazade: The calender resumed his discourse thus:

The princess, the Lady of Beauty, went into her apartment, and brought thence a knife, which had some Hebrew words engraven on the blade: she made the sultan, the master of the eunuchs, the little slave, and myself, descend into a private court of the palace, and there left us under a gallery that went round it. She placed herself in the middle of the court, where she made a great circle, and within it she wrote several words in Arabian characters, some of them ancient.

When she had finished and prepared the circle as she thought fit, she placed herself in the centre of it, where she began incantations, and repeated verses of the Koraun. The air grew insensibly dark, as if it had been night, and the whole world were about to be dissolved: we found ourselves struck with consternation, and our fear increased when we saw the genie, the son of the daughter of Eblis, appear suddenly in the shape of a lion of a gigantic size.

As soon as the princess perceived this monster, Dog, said she, instead of creeping before me, dare you present yourself in this shape, thinking to frighten me? And thou, replied the lion, art thou not afraid to break the treaty which was solemnly made and confirmed between us by oath, not to wrong or do one another any injury? Wretch! replied the princess, I justly may reproach thee with having done so. The lion answered fiercely, Thou shalt quickly have thy reward for the trouble thou hast given me: with that he opened his monstrous jaws, and sprang forward to devour her; but she, being on her guard, stepped back, got time to pull out one of her hairs, and by pronouncing three or four words, changed it into a sharp sword, with which she cut the lion in two through the middle.

The two parts of the lion disappeared, while the head changed into a large scorpion. Immediately the princess turned herself into a serpent, and fought the scorpion, who, finding himself worsted, took the shape of an eagle, and flew away: but the serpent at the same time took also the shape of an eagle, that was black and much stronger, and pursued him, so that we lost sight of them both.

Some time after they had disappeared, the ground opened before us, and out of it came forth a black and white cat, with her hair standing on end, and mew-ing in a frightful manner; a black wolf followed close

after her, and gave her no time to rest. The cat, being thus hard pressed, changed into a worm, and being near a pomegranate accidentally fallen from a tree on the side of a canal, which was deep, but not broad, pierced the pomegranate in an instant, and hid itself, but the pomegranate swelled immediately, and became as big as a gourd, which, mounting up to the roof of the gallery, rolled there for some time backward and forward; it then fell down again into the court, and broke into several pieces.

The wolf had in the mean while transformed itself into a cock, and now fell to picking up the seeds of the pomegranate one after another; but finding no more, he came towards us with his wings spread, making a great noise, as if he would ask us whether there were any more seed. There was one lying on the brink of the canal, which the cock perceiving as he went back, ran speedily thither; but just as he was going to pick it up, the seed rolled into the river, and turned into a little fish.

But, I see day, Sir, said Scheherazade; had it not come so suddenly, I am persuaded what I had farther to say would have given your majesty a great deal of satisfaction. Upon this she stopt, and the sultan arose: but his thoughts being altogether taken up with such unheard-of adventures, he was extremely impatient to hear the rest of the story.

THE FIFTY-FIRST NIGHT.

SCHEHERAZADE desirous of satisfying her sister's curiosity respecting the result of these transformations, recalled to her recollection where she had discontinued her narrative, and addressing the sultan, said, Sir, the second calender continued his story after this manner.

The cock leaped into the river, turned into a pike, and pursued the small fish; they continued both under water above two hours, and we knew not what was become of them, but suddenly we heard terrible cries, which made us tremble, and a little while after we saw the genie and princess all in flames. They threw flashes of fire out of their mouths at each other, till they came to close combat; then the two fires increased, with a thick, burning smoke which mounted so high, that we had reason to apprehend it would set the palace on fire. But we very soon had a more pressing occasion of fear, for the genie having got loose from the princess, came to the gallery where we stood, and blew flames of fire upon us. We must all have perished had not the princess, running to our assistance, forced him to retire, and defend himself against her; yet, notwithstanding all her exertions, she could not hinder the sultan's beard from being burnt, and his face scorched, the chief of the

eunuchs from being stifled, and a spark from entering my right eye, and making it blind. The sultan and I expected nothing but death, when we heard a cry of Victory, Victory! and instantly the princess appeared in her natural shape, but the genie was reduced to a heap of ashes.

The princess approached us, and hastily called for a cup-full of water, which the young slave, who had received no hurt, brought her. She took it, and after pronouncing some words over it, threw it upon me, saying, If thou art become an ape by enchantment, change thy shape, and take that of a man, which thou hadst before. These words were hardly uttered, when I again became a man, in every respect as I was before my transformation, excepting the loss of my eye.

I was preparing to return the princess my thanks, but she prevented me by addressing herself to her father: Sir, I have gained the victory over the genie, as your majesty may see; but it is a victory that costs me dear; I have but a few minutes to live, and you will not have the satisfaction to make the match you intended; the fire has pierced me during the terrible combat, and I find it is gradually consuming me. This would not have happened, had I perceived the last of the pomegranate seeds, and swallowed it, as I did the others when I was changed into a cock: the genie had fled thither as to his last intrenchment,

and upon that the success of the combat depended, which would have been successful, and without danger to me. This oversight obliged me to have recourse to fire, and to fight with those mighty arms as I did, between heaven and earth, in your presence ; for, in spite of all his redoubtable art and experience, I made the genie know that I understood more than he ; I have conquered and reduced him to ashes, but I cannot escape death, which is approaching.

Here Scheherazade broke off the story of the second calender, and said to the sultan, Sir, day-light appears, which forbids me to say any more ; but if your majesty thinks fit to let me live till to-morrow you shall hear the end of this story. Shier-ear consented, and arose according to custom to attend to the affairs of his empire.

THE FIFTY-SECOND NIGHT.

THE following morning, Scheherazade resumed her discourse, and went on as follows:

The calender, always directing his speech to Zobeide, continued: Madam, the sultan suffered the princess, the Lady of Beauty, to go on with the recital of her combat, and when she had done, addressed her in a tone that sufficiently testified his grief. My daughter, said he, you see in what condition your father is; alas! I wonder that I am yet alive! Your governor, the eunuch, is dead, and the prince whom you have delivered from his enchantment has lost one of his eyes. He could say no more, for his tears, sighs, and sobs, deprived him of the power of utterance.

Suddenly the princess exclaimed, I burn, I burn! She found that the fire had at last seized upon her vital parts, which made her still cry I burn, until death had put an end to her intolerable pains. The effect of that fire was so extraordinary, that in a few moments she was wholly reduced to ashes, as the genie had been.

I cannot tell you, madam, how much I was grieved at so dismal a spectacle; I had rather all my life have continued an ape or a dog, than to have seen my benefactress thus miserably perish. The sultan

being afflicted beyond all that can be imagined, cried piteously, and beat himself on his head and breast, until being quite overcome with grief, he fainted away, which made me fear for his life. In the mean time, the eunuchs and officers came running at the sultan's lamentations, and with much difficulty brought him to himself. It was not necessary that the prince or myself should relate the circumstances of the adventure, to convince them of the affliction it had occasioned us. The two heaps of ashes, to which the princess and the genie had been reduced, were a sufficient demonstration. The sultan was hardly able to stand, but was under the necessity of being supported to his apartment.

When the knowledge of this tragical event had spread through the palace and the city, all the people bewailed the misfortune of the princess, the Lady of Beauty, and commiserated the sultan's affliction. Public mourning was observed for seven days, and many ceremonies were performed. The ashes of the genie were thrown into the air, but those of the princess were collected into a precious urn, to be preserved, and the urn was deposited in a superb mausoleum, constructed for that purpose on the spot where the princess had been consumed.

The grief of the sultan for the loss of his daughter confined him to his chamber for a whole month. Before he had fully recovered his strength he sent for

me: Prince, said he, attend to the commands I now give you; your life must answer if you do not carry them into execution. I assured him of exact obedience; upon which he went on thus: I have constantly lived in perfect felicity, but by your arrival all the happiness I possessed has vanished; my daughter is dead, her governor is no more, and it is only through a miracle that I am myself yet alive. You are the cause of all these misfortunes, under which it is impossible that I should be comforted; depart hence therefore in peace, without farther delay, for I must myself perish if you remain any longer. I am persuaded that your presence brings misfortune with it. Depart, and take care never to appear again in my dominions. No consideration whatever shall hinder me from making you repent your temerity should you violate my injunction. I was going to speak, but he prevented me by words full of anger; and I was obliged to quit the palace, rejected, banished, an outcast from the world. Before I left the city I went into a bagnio, where I caused my beard and eyebrows to be shaved, and put on a calender's habit. I began my journey, not so much deploring my own miseries, as the death of the two fair princesses, of which I have been the occasion. I passed through many countries without making myself known; at last I resolved to come to Bagdad, in hopes of getting myself introduced to the commander of the faithful, to move his compassion

by relating to him my unfortunate adventures. I arrived this evening, and the first man I met was this calender, our brother, who spoke before me. You know the remaining part, madam, and the cause of my having the honour to be here.

When the second calender had concluded his story, Zobeide, to whom he had addressed his speech, said, It is well, you are at liberty: but instead of departing, he also petitioned the lady to shew him the same favour vouchsafed to the first calender, and went and sat down by him. But, Sir, said Scheherazade, as she spoke these words, it is day, and I must not proceed. I dare however assure you, that how agreeable soever this story of the second calender may seem to you, that of the third will be no less worthy of your hearing, if your majesty be pleased to have patience. The sultan being desirous to know whether it would appear so wonderful as the last, arose with a resolution to prolong Scheherazade's life.

THE FIFTY-THIRD NIGHT.

ABOUT the end of the following night, Shier-ear said, I would willingly hear the story of the third calender. Sir, replied Scheherazade, you shall be obeyed. The third calender, perceiving it was his turn to speak, addressed himself as the rest had done, to Zobeide, and began in this manner.

THE HISTORY OF THE THIRD CALENDER.

My story, most honourable lady, very much differs from what you have already heard. The two princes who have spoken before me have each lost an eye by the pure effects of their destiny, but mine I lost through my own fault, and by hastening to seek my own misfortune, as you shall hear by the sequel of the story.

My name is Agib³⁰, and I am the son of a sultan who was called Cassib³¹. After his death I took possession of his dominions, and continued in the city where he had resided. It is situated on the sea-coast, has one of the finest and safest harbours in the world, an arsenal capable of fitting out for sea one hundred and fifty men of war, besides merchantmen and light vessels. My kingdom is composed of several fine provinces upon the main land, besides a

number of valuable islands, which lie almost in sight of my capital.

My first object was to visit the provinces: I afterwards caused my whole fleet to be fitted out, and went to my islands to gain the hearts of my subjects by my presence, and to confirm them in their loyalty. These voyages gave me some taste for navigation, in which I took so much pleasure, that I resolved to make some discoveries beyond my own territories; to which end I caused ten ships to be fitted out, embarked, and set sail.

Our voyage was very pleasant for forty days successively, but on the forty-first night the wind became contrary, and withal so boisterous that we were near being lost: about break of day the storm abated, the clouds dispersed, and the weather became fair. We reached an island, where we remained two days to take in fresh provisions; and then put off again to sea. After ten days sail we were in hopes of seeing land, for the tempests we had experienced had so much abated my curiosity, that I gave orders to steer back to my own coast; but I perceived at the same time that my pilot knew not where we were. Upon the tenth day, a seaman being sent to look out for land from the mast head, gave notice that on starboard and larboard he could see nothing but sky and sea, but that right a-head he perceived a great blackness.

The pilot changed colour at this account, and throwing his turban on the deck with one hand, and beating his breast with the other, cried, Oh, Sir, we are all lost; not one of us can escape; and with all my skill it is not in my power to effect our deliverance. Having spoken thus, he lamented like a man who foresaw unavoidable ruin; his despondence threw the whole ship's crew into consternation. I asked him what reason he had thus to despair? He exclaimed, The tempest has brought us so far out of our course, that to-morrow about noon we shall be near the black mountain, or mine of adamant, which at this very minute draws all your fleet towards it, by virtue of the iron in your ships; and when we approach within a certain distance, the attraction of the adamant will have such force, that all the nails will be drawn out of the sides and bottoms of the ships, and fasten to the mountain, so that your vessels will fall to pieces and sink.

This mountain, continued the pilot, is inaccessible. On the summit there is a dome of fine brass, supported by pillars of the same metal, and on the top of that dome stands a horse, likewise of brass, with a rider on his back, who has a plate of lead fixed to his breast, upon which some talismanic characters are engraven: Sir, the tradition is, that this statue is the chief cause why so many ships and men have been lost and sunk in this place, and that

it will ever continue to be fatal to all those who have the misfortune to approach, until it shall be thrown down.

The pilot having finished his discourse, began to weep afresh, and all the rest of the ship's company did the same. I had no other thought but that my days were there to terminate. In the mean time every one began to provide for his own safety, and to that end took all imaginable precaution; and being uncertain of the event, they all made one another their heirs, by virtue of a will, for the benefit of those that should happen to be saved.

The next morning we distinctly perceived the black mountain. About noon we were so near, that we found what the pilot had foretold to be true; for all the nails and iron in the ships flew towards the mountain, where they fixed, by the violence of the attraction, with a horrible noise; the ships split asunder, and their cargoes sunk into the sea. All my people were drowned, but God had mercy on me, and permitted me to save myself by means of a plank, which the wind drove ashore just at the foot of the mountain. I did not receive the least hurt, and my good fortune brought me to a landing place, where there were steps that led up to the summit of the mountain.

Scheherazade would have gone on with her story, but day appearing, she was obliged to discontinue,

The sultan was convinced by this interesting beginning that the sultaness had not deceived him, and therefore we are not to wonder that he did not order her to be put to death that day.

THE FIFTY-FOURTH NIGHT.

FOR heaven's sake, sister, cried Dinarzade, next morning, go on with the story of the third calender. My dear sister, said Scheherazade, the prince continued his narrative thus:

At the sight of these steps, for there was not a space of ground either on the right or left whereon a man could set his foot, I gave thanks to God; and recommended myself to his holy protection, as I began to ascend the steps, which were so narrow, that had the wind raged it would have thrown me into the sea. But, at last, I reached the top, without accident. I went into the dome, and kneeling on the ground, gave God thanks for his mercies.

I passed the night under the dome. In my sleep an old grave man appeared to me, and said, Hearken, Agib; as soon as thou art awake dig up the ground under thy feet: thou wilt find a bow of brass, and three arrows of lead, that are made under certain constellations, to deliver mankind from the many calamities that threaten them. Shoot the three arrows at the statue, and the rider will fall into the sea, but the horse will fall by thy side; thou must bury it in the place where thou findest the bow and arrows: this being done, the sea

will swell and rise to the foot of the dome. When it has come so high, thou wilt perceive a boat with one man holding an oar in each hand ; this man is also of metal, but different from that thou hast thrown down ; step on board, but without mentioning the name of God, and let him conduct thee. He will in ten days time bring thee into another sea, where thou shalt find an opportunity to return to thy country, provided, as I have told thee, thou dost not mention the name of God during the whole voyage.

This was the substance of the old man's discourse. When I awoke I felt much comforted by the vision, and did not fail to observe every thing that he had commanded me. I took the bow and arrows out of the ground, shot at the horseman, and with the third arrow I overthrew him ; he fell into the sea, and the horse fell by my side ; I buried it in the place whence I took the bow and arrows. In the mean time, the sea swelled and rose up by degrees. When it came as high as the foot of the dome upon the top of the mountain, I saw, afar off, a boat rowing towards me, and I returned God thanks that every thing succeeded according to my dream.

At last the boat made land, and I perceived the man was made of metal, as I had dreamt. I stept aboard, and took great heed not to pronounce the name of God, neither spoke I one word. I sat down, and the man of metal began to row off from the

mountain. He rowed without ceasing till the ninth day, when I saw some islands, which gave me hopes that I should escape all the danger that I feared. The excess of my joy made me forget what I was forbidden: "Blessed be God," said I; "God be praised."

I had no sooner spoken these words, than the boat sunk with the man of metal, leaving me upon the surface. I swam the remaining part of the day towards that land which appeared nearest. A very dark night succeeded, and not knowing where I was, I swam at random. My strength at last began to fail, and I despaired of being able to save myself, but the wind began to blow hard, and a wave vast as a mountain threw me on a flat, where it left me, and retreated. I made haste ashore, fearing another wave might wash me back. The first thing I did was to strip, wring the water out of my clothes, and lay them on the dry sand, which was still warm from the heat of the day.

Next morning the sun dried my clothes; I put them on, and went forward to discover what sort of country I was in. I had not walked far before I found I was upon a desert, though a very pleasant, island, as it displayed several sorts of trees and wild shrubs bearing fruit; but I perceived it was far from the continent, which much diminished the joy I felt at having escaped the danger of the seas. Never-

theless, I recommended myself to God, and prayed him to dispose of me according to his will. Immediately after, I saw a vessel coming from the main land, before the wind, directly towards the island. I doubted not but they were coming to anchor there; and being uncertain what sort of people they might be, whether friends or foes, I thought it not safe to be seen: I got up into a very thick tree, from whence I might safely view them. The vessel came into a little creek, where ten slaves landed, carrying a spade and other instruments for digging up the ground. They went towards the middle of the island, where I saw them stop, and dig for a considerable time, after which I thought I perceived them lift up a trap door. They returned again to the vessel, and unloaded several sorts of provisions and furniture, which they carried to the place where they had been digging: they then descended, which made me suppose it led to a subterraneous dwelling.

I saw them once more go to the ship, and return soon after with an old man, who led in his hand a handsome lad of about fourteen or fifteen years of age. They all descended when the trap door had been opened. After they had again come up, they let down the trap door, covered it over with earth, and returned to the creek where the ship lay, but I saw not the young man in their company. This made me believe that he had staid behind in the subterraneous

place, a circumstance which exceedingly surprised me.

The old man and the slaves went on board, and getting the vessel under weigh, steered their course towards the main land. When I perceived they had proceeded to such a distance that I could not be seen by them, I came down from the tree, and went directly to the place where I had seen the ground broken. I removed the earth by degrees, till I came to a stone that was two or three feet square. I lifted it up, and found that it covered the head of a flight of stairs, which were also of stone. I descended, and at the bottom found myself in a large room, furnished with a carpet, a couch covered with tapestry, and cushions of rich stuff, upon which the young man sat, with a fan in his hand. These things, together with fruits and flower-pots standing about him, I saw by the light of two wax tapers. The young man, when he perceived me, was considerably alarmed; but to quiet his apprehensions, I said to him as I entered, Whoever you are, Sir, do not fear; a sultan, and the son of a sultan, as I am, is not capable of doing you any injury: on the contrary, it is probable that your good destiny may have brought me hither to deliver you out of this tomb, where it seems you have been buried alive, for reasons to me unknown. But what surprises me (for you must know that I have been witness to all that hath passed since your coming into

this island), is, that you suffered yourself to be entombed in this place without any resistance.

Scheherazade broke off here, and the sultan arose, very impatient to know why this young man was thus abandoned in a desert island, but on this point he promised himself satisfaction the next night.

THE FIFTY-FIFTH NIGHT.

DINARZADE when it was time called the sultanness ; and Scheherazade, without allowing her time to say more, proceeded with the story of the third calender.

The young man, continued the third calender, felt assured at these words, and with a smiling countenance requested me to take a seat by him. When I had complied, he said, Prince, I am to acquaint you with what will surprise you by its singularity.

My father is a merchant jeweller, who, by his industry and professional skill, has acquired considerable property. He has many slaves, and also agents, whom he employs as supercargoes in his own ships, to maintain his correspondence at the several courts, which he furnishes with precious stones.

He had been long married without having issue, when it was intimated to him in a dream that he should have a son, though his life would be but short ; at which he was much concerned when he awoke. Some days after, my mother acquainted him that she was with child, and what she supposed to be the time of her conception agreed exactly with the day of his dream. At the end of nine months she was brought to bed of me ; which occasioned great joy in the family.

My father, who had observed the very moment

of my birth, consulted astrologers about my nativity; and was answered, Your son shall live happily till the age of fifteen, when his life will be exposed to a danger which he will hardly be able to escape. But if his good destiny preserve him beyond that time, he will live to a great age. It will be (said they) when the statue of brass, that stands upon the summit of the mountain of adamant, shall be thrown into the sea by prince Agib, son of king Cassib; and, as the stars prognosticate, your son will be killed fifty days afterwards by that prince.

My father took all imaginable care of my education until this year, which is the fifteenth of my age. He had notice given him yesterday, that the statue of brass had been thrown into the sea about ten days ago. This news alarmed him much.

Upon the prediction of the astrologers, he sought by all means possible to falsify my horoscope, and to preserve my life. He took the precaution to form this subterranean habitation to hide me in, till the expiration of the fifty days after the throwing down of the statue; and therefore, as it is ten days since this happened, he came hastily hither to conceal me, and promised at the end of forty days to return and fetch me away. For my own part I am sanguine in my hopes, and cannot believe that prince Agib will seek for me in a place under ground, in the midst of a desert island.

While the jeweller's son was relating this story, I laughed at the astrologers who had foretold that I should take away his life; for I thought myself so far from being likely to verify their prediction, that he had scarcely done speaking, when I told him with great joy, Dear sir, trust in the goodness of God, and fear nothing; consider it as a debt you had to pay; but that you are acquitted of it from this hour. I rejoice that after my shipwreck I came so fortunately hither to defend you against all who would attempt your life. I will not leave you till the forty days have expired, of which the foolish astrologers have made you apprehensive; and in the mean while I will do you all the service in my power: after which, with leave of your father and yourself, I shall have the benefit of getting to the main land in your vessel; and when I am returned into my kingdom, I will remember the obligations I owe you, and endeavour to demonstrate my gratitude by suitable acknowledgments.

This discourse encouraged the jeweller's son, and inspired him with confidence. I took care not to inform him I was the very Agib whom he dreaded, lest I should alarm his fears, and used every precaution not to give him any cause to suspect who I was. We passed the time in various conversation till night came on. I found the young man of ready wit, and partook with him of his provisions, of which he had

enough to have lasted beyond the forty days, though he had had more guests than myself. After supper we conversed for some time; and at last retired to bed.

The next morning, when he arose, I held the bason of water to him; I also provided dinner, and at the proper time placed it on the table: after we had dined I invented a play for our amusement, not only for that day, but for those that followed. I prepared supper after the same manner as I had done the dinner; and having supped, we retired to bed as before. We had sufficient time to contract mutual friendship and esteem for each other. I found he loved me; and I on my part regarded him with so much affection, that I often said to myself, Those astrologers who predicted to his father that his son should die by my hand were impostors; for it is not possible that I could commit so base a crime. In short, madam, we spent thirty-nine days in the pleasantest manner possible in this subterraneous abode.

The fortieth day appeared: and in the morning, when the young man awoke, he said to me with a transport of joy that he could not restrain, Prince, this is the fortieth day, and I am not dead, thanks to God and your good company. My father will not fail to make you, very shortly, every acknowledgment of his gratitude for your attentions, and will furnish you with every necessary accommodation for

your return to your kingdom: but, continued he, while we are waiting his arrival, I beg you will provide me some warm water in that portable bath, that I may wash my body and change my dress, to receive my father with the more respect.

I set the water on the fire, and when it was hot poured it into the moveable bath; the youth went in, and I both washed and rubbed him. At last he came out, and laid himself down in his bed that I had prepared. After he had slept a while, he awoke, and said, Dear prince, pray do me the favour to fetch me a melon and some sugar, that I may eat some to refresh me.

Out of several melons that remained I took the best, and laid it on a plate; and as I could not find a knife to cut it with, I asked the young man if he knew where there was one? There is one, said he, upon this cornice over my head: I accordingly saw it there, and made so much haste to reach it, that, while I had it in my hand, my foot being entangled in the carpet, I fell most unhappily upon the young man, and the knife pierced his heart.

At this spectacle I cried out with agony. I beat my head, my face, and breast; I tore my clothes; I threw myself on the ground with unspeakable sorrow and grief! Alas, I exclaimed, there were only some hours wanting to have put him out of that danger from which he sought sanctuary here; and when I

thought the danger past, then I became his murderer, and verified the prediction. But, O Lord! said I, lifting up my face and my hands to heaven, I intreat thy pardon, and if I be guilty of his death, let me not live any longer.

Scheherazade perceiving day, was obliged to break off this melancholy story. The sultan of the Indies was moved, and felt uneasy to think what would become of the calender after this, and resolved that Scheherazade should not die that day, because she was the only person that could acquaint him.

THE FIFTY-SIXTH NIGHT.

DINARZADE was awaked by the sultanness the next morning as usual. If you be not asleep, sister, said she, pray tell us what passed after the death of the young man. She went on as follows:

Madam, continued the third calender, addressing himself to Zobeide, after this misfortune I would have embraced death without any reluctance, had it presented itself to me. But what we wish, whether it be good or evil, will not always happen according to our desire. Nevertheless, considering that all my tears and sorrows would not restore the young man to life, and the forty days being expired, I might be surprised by his father, I quitted the subterranean dwelling, laid down the great stone upon the entrance, and covered it with earth.

I had scarcely done, when, casting my eyes upon the sea towards the main land, I perceived the vessel coming to fetch away the young man. I began then to consider what I had best do. I said to myself, If I am seen by the old man, he will certainly seize me, and perhaps cause me to be massacred by his slaves, when he has discovered that his son is killed: all that I can allege to justify myself will not convince him of my innocence. It is better then to withdraw while it is in my power, than to expose myself to his resentment.

There happened to be near a large tree thick with leaves, which I ascended in hopes of concealment, and was no sooner fixed in a place where I could not be perceived, than I saw the vessel come to the creek where she lay the first time.

The old man with his slaves landed immediately, and advanced towards the subterranean dwelling, with a countenance that shewed some hope; but when they saw the earth had been newly removed, they changed colour, particularly the old man. They lifted up the stone, and went down; they called the young man by his name, but he not answering, their fears increased. They proceeded to seek him; and at length found him lying upon the bed with the knife in his heart, for I had not power to take it out. At this sight they cried out lamentably, which increased my sorrow: the old man fell down in a swoon. The slaves, to give him air, brought him up in their arms, and laid him at the foot of the tree where I was concealed; but notwithstanding all the pains they took to recover him, the unfortunate father continued a long while insensible, and made them more than once despair of his life; but at last he came to himself. The slaves then brought up his son's corpse, dressed in his best apparel, and when they had made a grave they buried it. The old man, supported by two slaves, and his face covered with tears, threw the first earth upon the body, after which the slaves filled up the grave.

This being done, all the furniture was brought up, and, with the remaining provisions, put on board the vessel. The old man, overcome with sorrow, and not being able to stand, was laid upon a litter, and carried to the ship, which stood out to sea, and in a short time was out of sight.

The day-light, which began to enter the sultan's apartment, obliged Scheherazade to stop here; Shier-ear arose at the usual hour, and for the same reason as before he prolonged the sultaness's life, and left her with Dinarzade.

THE FIFTY-SEVENTH NIGHT.

THE next morning, Scheherazade continuing the story of the third calender, said, The prince went on with his relation to Zobeide and the company as follows:

After the old man and his slaves were gone, I was left alone upon the island. I lay that night in the subterranean dwelling, which they had shut up, and when the day came, I walked round the island, and stopped in such places as I thought most proper for repose.

I led this wearisome life for a whole month. At the expiration of this time I perceived that the sea had receded; that the island had increased in dimensions; the main land too seemed to be drawing nearer. In fact, the water sunk so low, that there remained between me and the continent but a small stream, which I crossed, and the water did not reach above the middle of my leg. I walked so long a way upon the slime and sand that I was very weary: at last I got upon more firm ground, and when I had proceeded some distance from the sea, I saw a good way before me something that resembled a great fire, which afforded me some comfort; for I said to myself, I shall here find some persons, it not being possible that this fire should kindle of itself. As I

drew nearer, however, I found my error, and discovered that what I had taken for a fire was a castle of red copper, which the beams of the sun made to appear at a distance like flames.

I stopped in the neighbourhood of the castle, and sat down to admire its noble structure, and to rest myself. Before I had taken such a view of this magnificent building as it deserved, I saw ten handsome young men coming along, as if they had been taking a walk; but what surprised me was, that they were all blind of the right eye. They were accompanied by an old man, who was very tall, and of a venerable aspect.

I could not suppress my astonishment at the sight of so many half blind men in company, and every one deprived of the same eye. As I was conjecturing by what adventure these men could come together, they approached, and seemed glad to see me. After the first salutations, they enquired what had brought me thither? I told them, my story would be somewhat tedious, but if they would take the trouble to sit down, I would satisfy their curiosity. They did so, and I related to them all that had happened to me since I had left my kingdom, which filled them with astonishment.

After I had concluded my account, the young gentlemen prayed me to accompany them into the castle. I accepted their offer, and we passed through

great many halls, anti-chambers, bed-chambers, and closets, very well furnished, and came at last into a spacious hall, where there were ten small blue sofas set round, separate from one another, on which they sat by day, and slept at night. In the middle of this circle stood an eleventh sofa, not so high as the rest, but of the same colour, upon which the old man before-mentioned sat down, and the young gentlemen occupied the other ten. But as each sofa could only contain one man, one of the young men said to me, Comrade, sit down upon that carpet in the middle of the room, and do not enquire into any thing that concerns us, nor the reason why we are all blind of the right eye; be content with what you see, and let not your curiosity extend any farther.

The old man having sat a short time, arose, and went out; but he returned in a minute or two, brought in supper, distributed to each man separately his proportion, and likewise brought me mine, which I ate apart, as the rest did; and when supper was almost ended, he presented to each of us a cup of wine.

They thought my story so extraordinary, that they made me repeat it after supper, and it furnished conversation for a good part of the night. One of the gentlemen observing that it was late, said to the old man, You do not bring us that with which

we may acquit ourselves of our duty. At these words the old man arose, and went into a closet, and brought out thence upon his head ten basons one after another, all covered with blue stuff; he placed one before every gentleman, together with a light.

They uncovered their basons, which contained ashes, coal-dust, and lamp-black; they mixed all together, and rubbed and bedaubed their faces with it in such a manner as to make themselves look very frightful. After having thus blackened themselves, they wept and lamented, beating their heads and breasts, and crying continually, This is the fruit of our idleness and debauches³².

They continued this strange employment nearly the whole of the night, and when they left off, the old man brought them water, with which they washed their faces and hands; they changed all their clothes, which were spoiled, and put on others; so that they exhibited no appearance of what they had been doing.

You may judge, madam, how uneasy I felt all this time. I wished a thousand times to break the silence which had been imposed upon me, and ask questions; nor was it possible for me to sleep that night.

The next day, soon after we had arisen, we went out to walk, and then I said to them, Gentlemen, I declare to you, that I must renounce the law which

you prescribed to me last night, for I cannot observe it. You are men of sense, you have convinced me that you do not want understanding; yet, I have seen you do such actions as none but madmen could be capable of. Whatever misfortune befalls me, I cannot forbear asking, why you bedaubed your faces with black? How it has happened that each of you has but one eye? Some singular circumstance must certainly be the cause; therefore I conjure you to satisfy my curiosity. To these pressing instances they answered only, that it was no business of mine to make such inquiries, and that I should do well to hold my peace.

We passed that day in conversation upon indifferent subjects; and when night was come and every man had supped, the old man brought in the blue basons, and the young gentlemen as before bedaubed their faces, wept and beat themselves, crying, This is the fruit of our idleness and debauches, and continued the same actions the following night. At last, not being able to resist my curiosity, I earnestly prayed them to satisfy me, or to shew me how to return to my own kingdom; for it was impossible for me to keep them company any longer, and to see every night such an odd exhibition, without being permitted to know the reason.

One of the gentlemen answered on behalf of the rest, Do not wonder at our conduct in regard to

yourself, and that hitherto we have not granted your request: it is out of kindness, to save you the pain of being reduced to the same condition with ourselves. If you have a mind to try our unfortunate destiny, you need but speak, and we will give you the satisfaction you desire. I told them I was resolved on it, let what would be the consequence. Once more, said the same gentleman, we advise you to restrain your curiosity: it will cost you the loss of your right eye. No matter, I replied; be assured that if such a misfortune befall me, I will not impute it to you, but to myself.

He farther represented to me, that when I had lost an eye I must not hope to remain with them, if I were so disposed, because their number was complete, and no addition could be made to it. I told them, that it would be a great satisfaction to me never to part from such agreeable gentlemen, but if there were a necessity for it, I was ready to submit; and let it cost me what it would, I begged them to grant my request.

The ten gentlemen perceiving that I was so fixed in my resolution, took a sheep, killed it, and after they had taken off the skin, presented me with a knife, telling me it would be useful to me on an occasion which they would soon explain. We must sew you in this skin, said they, and then leave you; upon which a bird of a monstrous size, called a roc,

will appear in the air, and taking you for a sheep, will pounce upon you, and soar with you to the sky: but let not that alarm you; he will descend with you again, and lay you on the top of a mountain. When you find yourself on the ground, cut the skin with your knife, and throw it off. As soon as the roc sees you, he will fly away for fear, and leave you at liberty. Do not stay, but walk on till you come to a spacious castle, covered with plates of gold, large emeralds, and other precious stones: go up to the gate, which always stands open, and walk in. We have each of us been in that castle; but will tell you nothing of what we saw, or what befell us there; you will learn by your own experience. All that we can inform you is, that it has cost each of us our right eye, and the penance which you have been witness to, is what we are obliged to observe in consequence of having been there. The history of each of us is so full of extraordinary adventures, that a large volume would not contain them. But we cannot explain ourselves farther.

Here Scheherazade broke off the narrative, and said to the sultan of the Indies, Sir, my sister called upon me this morning sooner than ordinary; I fear I have wearied your majesty's patience. But now day appears in very good time, and commands my silence. Shier-ear's curiosity still prevailed upon him to dispense with his cruel oath.

THE FIFTY-EIGHTH NIGHT.

DINARZADE did not call so early this night as she had done the preceding. If you be not asleep, sister, pray continue the story of the third calender. Scheherazade resumed it thus, personating the calender in his discourse to Zobeide.

Madam, when the gentleman had thus spoken, I wrapt myself in the sheep's skin, held fast the knife which was given me; and after the young gentlemen had been at the trouble to sew the skin about me, they retired into the hall, and left me alone. The roc they spoke of soon arrived; he pounced upon me, took me in his talons like a sheep, and carried me up to the summit of the mountain.

When I found myself on the ground, I cut the skin with the knife, and throwing it off, the roc at the sight of me flew away. This roc is a white bird, of a monstrous size; his strength is such, that he can lift up elephants from the plains, and carry them to the tops of mountains, where he feeds upon them.

Being impatient to reach the castle, I lost no time; but made so much haste, that I got thither in half a day's journey, and I must say that I found it surpassed the description they had given me of its magnificence.

The gate being open, I entered a square court, so large that there were round it ninety-nine gates of wood of sanders and aloes, and one of gold, without reckoning those of several superb stair-cases, that led to apartments above, besides many more which I could not see. The hundred doors I spoke of opened into gardens or store-houses full of riches, or into apartments which contained many things wonderful to be seen.

I saw a door standing open just before me, through which I entered into a large hall. Here I found forty young ladies of such perfect beauty as imagination could not surpass: they were all most sumptuously appareled. As soon as they saw me they arose, and without waiting my salutations, said to me, with demonstrations of joy, Noble sir, you are welcome. And one thus addressed me in the name of the rest, We have long been in expectation of such a gentleman as you: your mien assures us, that you are master of all the good qualities we can desire; and we hope you will not find our company disagreeable or unworthy of yours.

They obliged me, notwithstanding all the opposition I could make, to sit down on a seat that was higher than their own; and when I expressed my uneasiness, That is your place, said they, you are at present our lord, master, and judge, and we are your slaves, ready to obey your commands.

Nothing, madam, so much astonished me, as the solicitude and eagerness of those fair ladies to do me all possible service. One brought hot water to wash my feet, a second poured sweet scented water on my hands; others brought me all kinds of necessaries, and change of apparel; others again brought in a magnificent collation; and the rest came with glasses in their hands to fill me delicious wines, all in good order, and in the most charming manner possible. I ate and drank; after which the ladies placed themselves about me, and desired an account of my travels. I gave them a full relation of my adventures, which lasted till night came on.

Scheherazade making a stop here, her sister asked her the reason; Do you not see it is day, said the sultaness, wherefore did you not call me sooner?

The sultan expecting some pleasant adventures from the arrival of the third calender at the palace of the forty ladies, would not deprive himself of the pleasure of hearing them, and therefore again put off the death of the sultaness.

THE FIFTY-NINTH NIGHT.

DINARZADE slept as long this night as she had done the preceding, and when it was almost day she called to the sultanness, Dear sister, pray tell us what passed in the castle where you left us yesterday. I will, replied Scheherazade, and addressing herself to the sultan, said, Sir, the calender resumed his relation after this manner.

When I had finished my narrative to the forty ladies, some of them who sat nearest me staid to keep me company, whilst the rest, seeing it was dark, rose to fetch tapers. They brought a prodigious number, which by the wonderful light they emitted exhibited the resemblance of day, and they disposed them with so much taste as to produce the most beautiful effect possible.

Other ladies covered a table with dry fruits, sweetmeats, and every thing proper to relish the liquor; a side-board was set out with several sorts of wine and other liquors. Some of the ladies brought in musical instruments, and when every thing was ready, they invited me to sit down to supper. The ladies sat down with me, and we continued a long while at our repast. They that were to play upon the instruments and sing arose, and formed a most charming concert. The others began

a kind of ball, and danced two and two, couple after couple, with admirable grace.

It was past midnight ere these amusements ended. At length one of the ladies said to me, You are doubtless wearied by the journey you have taken to-day; it is time for you to retire to rest; your lodging is prepared: but before you depart choose which of us you like best to be your bedfellow. I answered, That I knew not how to make my own choice, as they were all equally beautiful, witty, and worthy of my respects and service, and that I would not be guilty of so much incivility as to prefer one before another.

The lady who had spoken to me before answered, We are very well satisfied of your civility, and find it is your fear to create jealousy among us that occasions your diffidence; but let not this hinder you. We assure you, that the good fortune of her whom you choose shall cause no feeling of the kind; for we are agreed among ourselves, that every one of us shall in her turn have the same honour; and when forty days are past, to begin again; therefore make your selection, and lose no time to take the repose you need. I was obliged to yield to their intreaties, and offered my hand to the lady who spoke, and who, in return, gave me hers. We were conducted to a sumptuous apartment, where they left us; and then every one retired to her own

chamber.—But day appears, sir, said Scheherazade to the sultan, and your majesty, I hope, will permit me to leave the calender prince with his lady. Shier-ear returned no answer, but said to himself as he arose, I must allow that the story is extraordinary; and I should be very much to blame not to hear it out.

THE SIXTIETH NIGHT.

DINARZADE did not fail towards the end of the next night to call the sultanness: Sister, pray relate to us the remaining part of the wonderful story of the third calender. Most willingly, said Scheherazade. The prince continued thus. I was scarcely dressed next morning, when the other thirty-nine ladies came into my chamber, all in different dresses from those they had worn the day before: they bade me good-morrow, and inquired after my health. After which they conveyed me to a bath, where they washed me themselves, and, whether I would or no, served me with every thing I needed; and when I came out of the bath, they made me put on another suit much richer than the former.

We passed the whole day almost constantly at table; and when it was bed-time, they prayed me again to make choice of one of them for my companion. In short, madam, not to weary you with repetitions, I must tell you that I continued a whole year among those forty ladies, and received them into my bed one after another: and during all the time of this voluptuous life, we met not with the least kind of trouble. When the year was expired, I was greatly surprised that these forty ladies, instead of appearing with their usual cheerfulness to ask me

how I did, entered my chamber one morning all in tears. They embraced me with great tenderness one after another, saying, Adieu, dear prince, adieu! for we must leave you. Their tears affected me. I prayed them to tell me the reason of their grief, and of the separation they spoke of. Fair ladies, let me know, said I, if it be in my power to comfort you, or if my assistance can be any way useful to you. Instead of returning a direct answer, Would, said they, we had never seen or known you! Several gentlemen have honoured us with their company before you; but never one of them had that comeliness, that sweetness, that pleasantness of humour, and that merit which you possess; we know not how to live without you. After they had spoken these words, they began to weep bitterly. My dear ladies, said I, have the kindness not to keep me any longer in suspense: tell me the cause of your sorrow. Alas! said they, what but the necessity of parting from you could thus afflict us? Perhaps we shall never see you more; but if it be your wish we should, and if you possess sufficient self-command for the purpose, it is not impossible but that we may again enjoy the pleasure of your company. Ladies, I replied, I understand not what you mean; pray explain yourselves more clearly.

Well, said one of them, to satisfy you, we must acquaint you that we are all princesses, daughters

of kings. We live here together in the manner you have seen; but at the end of every year we are obliged to be absent forty days upon indispensable duties, which we are not permitted to reveal; and afterwards we return again to this castle. Yesterday was the last of the year; to day we must leave you, and this circumstance is the cause of our grief. Before we depart we will leave you the keys of every thing, especially those of the hundred doors, where you will find enough to satisfy your curiosity, and to relieve your solitude during our absence. But for your benefit, and our own personal interests, we recommend you to forbear opening the golden door; for if you do we shall never see you again; and the apprehension of this augments our grief. We hope, nevertheless, that you will attend to our advice; your own peace, and the happiness of your life, depends upon your compliance; therefore take heed. If you suffer yourself to be swayed by a foolish curiosity, you will do yourself a considerable injury. We conjure you to avoid this indiscretion, and to give us the satisfaction of finding you here again at the end of forty days. We would willingly take the key of the golden door with us; but that it would be an affront to a prince like you to question your discretion and firmness.—Scheherazade wished to proceed, but she saw day appear, and stopped. The

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sultan being curious to know what the third calender would do when the forty ladies were gone, and had left him alone in the castle, deferred to be satisfied till next day.

THE SIXTY-FIRST NIGHT.

THE officious Dinarzade being awake long before day, called to the sultaness; Consider, sister, that it is time to relate the remaining part of the story to our lord the sultan. Scheherazade, addressing herself to the sultan, said, Sir, your majesty may be pleased to know that the calender pursued his story thus:

Madam, said he, this speech of the fair princesses grieved me extremely. I omitted not to declare how much their absence would afflict me. I thanked them for their good advice, assuring them that I would follow it, and expressed my willingness to perform what was much more difficult, to secure the happiness of passing the rest of my days with ladies of such beauty and accomplishments. We separated with much tenderness, and after I had embraced them all, they departed, and I remained alone in the castle.

The agreeableness of their company, their hospitality, their musical entertainments, and other amusements, had so much absorbed my attention during the whole year, that I neither had time nor desire to see the wonders contained in this enchanted palace. I did not even notice a thousand curious objects that every day offered themselves to my

view, so much was I charmed by the beauty of those ladies, and the pleasure they seemed to take in promoting my gratification. Their departure sensibly afflicted me; and though their absence was to be only forty days, it seemed to me an age to live without them.

I determined not to forget the important advice they had given me, not to open the golden door; but as I was permitted to satisfy my curiosity in every thing else, I took the first of the keys of the other doors, which were hung in regular order.

I opened the first door, and entered an orchard, which I believe the universe could not equal. I could not imagine any thing to surpass it, except that which our religion promises us after death. The symmetry, the neatness, the admirable order of the trees, the abundance and diversity of unknown fruits, their freshness and beauty, delighted my senses.

Nor must I omit to inform you, that this delicious orchard was watered in a very particular manner. There were channels so artificially and proportionably dug, that they carried water in considerable quantities to the roots of such trees as required much moisture. Others conveyed it in smaller quantities to those whose fruits were already formed: some carried still less to those whose fruits were swelling, and others carried only so much as was just requi-

site to water those which had their fruits come to perfection, and only wanted to be ripened. They far exceeded in size the ordinary fruits of our gardens. Lastly, those channels that watered the trees whose fruit was ripe had no more moisture than just what would preserve them from withering.

I should never have tired in examining and admiring so delightful a place; nor have left it, had I not conceived a still higher idea of the other things which I had not seen. I went out at last with my mind filled with the wonders I had viewed: I shut the door, and opened the next.

Instead of an orchard, I found here a flower-garden, which was no less extraordinary in its kind. It contained a spacious plot, not watered so profusely as the former, but with greater niceness, furnishing no more water than just what each flower required. The roses, jessamines, violets, daffodils, hyacinths, anemonies, tulips, pinks, lilies, and an infinite number of flowers, which do not grow in other places but at certain times, were there flourishing all at once, and nothing could be more delicious than the fragrant smell which they emitted.

I opened the third door, and found a large aviary, paved with marble of several fine and uncommon colours. The trellis work was made of sandal wood and wood of aloes. It contained a vast number of nightingales, gold-finches, canary-birds, larks, and

other rare singing-birds, which I had never heard of; and the vessels that held their seed and water were of the most precious jasper or agate.

Besides, this aviary was so exceedingly neat, that, considering its extent, I judged there must be not less than a hundred persons to keep it clean; but all this while not one appeared, either here or in the gardens I had before examined; and yet I could not perceive a weed, or any thing superfluous or offensive to sight. The sun went down, and I retired, charmed with the chirping notes of the multitude of birds, who then began to perch upon such places as suited them for repose during the night. I went to my chamber, resolving on the following days to open all the rest of the doors, excepting that of gold.

The next day I opened the fourth door. If what I had seen before was capable of exciting my surprise, what I now beheld transported me into perfect ecstasy. I entered a large court surrounded with buildings of an admirable structure, the description of which I will omit, to avoid prolixity.

This building had forty doors, all open, and through each of them was an entrance into a treasury: several of these treasuries contained as much wealth as the largest kingdoms. The first was stored with heaps of pearls: and, what is almost incredible, the number of those stones which are most precious,

and as large as pigeons' eggs, exceeded the number of those of the ordinary size. In the second treasury, there were diamonds, carbuncles, and rubies; in the third, emeralds; in the fourth, ingots of gold; in the fifth, money; in the sixth, ingots of silver; and in the two following, money. The rest contained amethysts, chrysolites, topazes, opals, turquoises, and hyacinths, with all the other stones known to us, without mentioning agate, jasper, cornelian, and coral, of which there was a store-house filled, not only with branches, but whole trees.

Filled with astonishment and admiration at the view of all these riches, I exclaimed, If all the treasures of the kings of the universe were gathered together in one place, they could not equal the value of these. How fortunate am I to possess all this wealth with so many admirable princesses!

I will not tire you, madam, with a detail of all the other objects of curiosity and value which I discovered on the following day. I shall only say, that thirty-nine days afforded me but just as much time as was necessary to open ninety-nine doors, and to admire all that presented itself to my view, so that there was only the hundredth door left, which I was forbidden to open.

Day began to appear in the apartments of the sultan of the Indies, which imposed silence upon

Scheherazade. But Shier-ear was too much taken with this pleasant story not to hear the remainder of it next day, and accordingly he arose with that resolution.

THE SIXTY-SECOND NIGHT.

DINARZADE, who had as ardent a desire as Shier-ear to hear what wonderful things were locked up by the key belonging to the golden door, called the sultaness very early. If you be not asleep, sister, pray proceed with the story of the third calender. He went on thus, said Scheherazade. The fortieth day after the departure of those charming princesses arrived, and had I but retained so much self-command as I ought to have had, I should have been this day the happiest of all mankind, whereas now I am the most unfortunate. They were to return the next day, and the pleasure of seeing them again ought to have restrained my curiosity: but through my weakness, which I shall ever repent, I yielded to the temptations of the evil spirit, who allowed me no rest till I had involved myself in the misfortunes I have since suffered.

I opened that fatal door! But before I had moved my foot to enter, a smell pleasant enough, but too powerful for my senses, made me faint away. However, I soon recovered: but instead of taking warning from this incident to close the door, and restrain my curiosity, after waiting some time for the external air to correct the effluvia of the place, I entered, and felt myself no longer incommoded. I

found myself in a spacious vaulted apartment, the pavement of which was strewed with saffron. It was illuminated by several large tapers which emitted the perfume of aloes and ambergris, and were placed in candlesticks of solid gold. This light was augmented by gold and silver lamps, burning perfumed oils of various kinds.

Among the many objects that attracted my attention was a black horse, of the most perfect symmetry and beauty that ever was beheld. I approached in order the better to observe him, and found he had on a saddle and bridle of massive gold, curiously wrought. One part of his manger was filled with clean barley and sesame, and the other with rose-water. I laid hold of his bridle, and led him out to view him by day-light. I mounted, and endeavoured to make him move; but finding he did not stir, I struck him with a switch I had taken up in his magnificent stable. He had no sooner felt the blow, than he began to neigh in a most horrible manner, and extending his wings, which I had not before perceived, flew up with me into the air. My thoughts were fully occupied in keeping my seat; and considering the fear that had seized me, I sat well. At length he directed his course towards the earth, and lighting upon the terrace of a castle, and, without giving me time to dismount, shook me out of the saddle with such force, as to

throw me behind him, and with the end of his ta he struck out my eye.

Thus it was I became blind of one eye. I then re collected the predictions of the ten young gentlemer The horse again took wing, and soon disappeared I got up much vexed at the misfortune I had brough upon myself. I walked upon the terrace, covering my eye with one of my hands, for it pained me exceed ingly, and then descended, and entered into a hall I soon discovered by the ten sofas in a circle, and the eleventh in the middle, lower than the rest, tha I was in the castle whence I had been carried by the roc.

The ten young gentlemen were not in the hal when I entered; but came in soon after, attended by the old man. They seemed not at all surprised to see me, nor at the loss of my eye; but said, We are sorry that we cannot congratulate you on your re turn, as we could wish; but we are not the cause of your misfortune. I should do you wrong, I replied, to lay it to your charge; I have only myself to accuse. If, said they, it be a subject of consolation to the afflicted to know that others share their suffer ings, you have in us this alleviation of your misfor tune. All that has happened to you we have also endured; we each of us tasted the same pleasures during a year; and we had still continued to enjoy them, had we not opened the golden door, when the

princesses were absent. You have been no wiser than we, and have incurred the same punishment. We would gladly receive you into our company, to join with us in the penance to which we are bound, and the duration of which we know not. But we have already stated to you the reasons that render this impossible: depart, therefore, and proceed to the court of Bagdad, where you will meet with the person who is to decide your destiny. After they had explained to me the road I was to travel, I departed.

On the road I caused my beard and eye-brows to be shaven, and assumed a calender's habit. I have had a long journey, but at last I arrived this evening, and met these my brother calenders at the gate, being strangers as well as myself. We were mutually surprised at one another, to see that we were all blind of the same eye; but we had not leisure to converse long on the subject of our misfortunes. We have only had time enough to bring us hither, to implore those favours which you have been generously pleased to grant us.

The third calender having finished this relation of his adventures, Zobeide addressed him and his fellow calenders thus: Go wherever you think proper, you are at liberty. But one of them answered, Madam, we beg you to pardon our curiosity, and permit us to hear the stories of those gentlemen

who have not yet spoken. Then the lady turned to the caliph, the vizier Jaaffier, and Mesrour, and said to them, It is now your turn to relate your adventures, therefore speak.

The grand vizier, who had all along been the spokesman, answered Zobeide: Madam, in order to obey you, we need only repeat what we have already said. We are merchants of Moussol, come to Bagdad to sell our merchandize, which lies in the khan where we lodge. We dined to-day with several other persons of our condition, at a merchant's house of this city; who, after he had treated us with choice dainties and excellent wines, sent for men and women dancers, and musicians. The great noise we made brought in the watch, who arrested some of the company, and we had the good fortune to escape: but it being already late, and the door of our khan shut up, we knew not whither to retire. We chanced as we passed along this street to hear mirth at your house, which made us determine to knock at your gate. This is all the account that we can give you, in obedience to your commands.

Zobeide having heard this statement, seemed to hesitate what to say, which the calenders perceiving, prayed her to grant the same favour to the three Moussol merchants as she had done to them. Well then, said she, you shall all be equally obliged to me:

I pardon you all, provided you immediately depart.

Zobeide having given this command in a tone that signified she would be obeyed, the caliph, the vizier, Mesrour, the three calenders, and the porter, departed, without saying one word: for the presence of the seven slaves with their weapons awed them into silence. As soon as they had quitted the house, and the gate was closed after them, the caliph said to the calenders, without making himself known, You gentlemen, who are newly come to town, which way do you design to go, since it is not yet day? It is this, they replied, that perplexes us. Follow us, resumed the caliph, and we will convey you out of danger. He then whispered to the vizier, Take them along with you, and to-morrow morning bring them to me; I will cause their history to be put in writing, for it deserves a place in the annals of my reign.

The vizier Jaaffier took the three calenders along with him; the porter went to his quarters, and the caliph and Mesrour returned to the palace. The caliph went to bed, but could not sleep, being perplexed by the extraordinary things he had seen and heard. But above all, he was most concerned to know the history of Zobeide; what reason she could have to be so severe to the two black bitches, and why Amene had her bosom so scarred. Day began to appear whilst he was thinking upon these things;

he arose and went to his council chamber, and sat upon his throne.

The grand vizier entered soon after, and paid his respects as usual. Vizier, said the caliph, the affairs that we have to consider at present are not very pressing; that of the three ladies and the two black bitches is the most urgent: my mind cannot rest till I am thoroughly satisfied in all those matters that have so much surprised me. Go, bring those ladies and the calenders at the same time; make haste, and remember that I impatiently expect your return.

The vizier, who knew his master's quick and fiery temper, hastened to obey, and went to the ladies, to whom he communicated, in a civil way, the orders with which he was charged, to bring them before the caliph, without taking any notice of what had passed the night before at their house.

The ladies put on their veils, and went with the vizier. As he passed his own house, he took along with him the three calenders, who in the interval had learnt that they had seen and spoken with the caliph, without knowing him. The vizier conducted them to the palace with so much expedition, that the caliph was much pleased. This prince, that he might observe proper decorum before the officers of his court who were then present, ordered that the ladies should be placed behind the hangings of the

door which led to his own chamber, and placed the three calenders near his person, who, by their respectful behaviour, sufficiently evinced that they were not ignorant before whom they had the honour to appear.

When the ladies were thus disposed of, the caliph turned towards them, and said, When I acquaint you that I was last night in your house, disguised in a merchant's habit, you may probably be alarmed, lest you may have given me offence; you may perhaps believe that I have sent for you for no other purpose than to shew some marks of my resentment; but be not afraid; you may rest assured that I have forgotten all that has past, and am well satisfied with your conduct. I wish that all the ladies of Bagdad had as much discretion as you evinced before me. I shall always remember the moderation with which you acted, after the rudeness of which we were guilty. I was then a merchant of Moussol, but am at present Haroon al Rusheed, the fifth caliph of the glorious house of Abbas, and hold the place of our great prophet. I have only sent for you to know who you are, and to ask for what reason one of you, after severely whipping the two black bitches, wept with them? And I am no less curious to know, why another of you has her bosom so full of scars.

Though the caliph pronounced these words very

distinctly, and the three ladies heard him well enough, yet the vizier, out of ceremony, repeated them.

But, sir, said Scheherazade, it is day, and if your majesty thinks fit that I should proceed with the rest of this story, you will be pleased to prolong my life until to-morrow. The sultan agreed, knowing that Scheherazade would relate the history of Zobeide, which he had a great desire to hear.

THE SIXTY-THIRD NIGHT.

DEAR sister, exclaimed Dinarzade, about break of day, pray tell us the story of Zobeide; for doubtless that lady related it to the caliph. She certainly did, replied Scheherazade, after that prince by his address had encouraged her.

THE STORY OF ZOBEIDE.

Commander of the faithful, said she, the relation which I am about to give your majesty is singularly extraordinary. The two black bitches and myself are sisters by the same father and mother; and I shall acquaint you by what strange accident they came to be metamorphosed. The two ladies who live with me, and are now here, are also my sisters by the father's side, but by another mother: she that has the scars upon her breast is named Amene; the name of the other is Safie, and my own Zobeide.

After our father's death, the property that he left was equally divided among us, and as soon as these two sisters received their portions, they left me to live with their mother. My other two sisters and myself staid with our mother, who was then alive, and who when she afterwards died left each of us a thousand sequins. As soon as we had received

our portions, the two eldest (for I am the youngest) married, and left me alone. Some time after, my eldest sister's husband sold all that he had, and with that money and my sister's portion they went both into Africa, where her husband, by riotous living and debauchery, spent all; and finding himself reduced to poverty, found a pretext for divorcing my sister, and put her away.

She returned to this city, and having suffered incredible hardships by the way, came to me in so lamentable a condition that it would have moved the hardest heart to compassion to behold her. I received her with every possible tenderness, and inquiring into the cause of her distress, she told me with tears how inhumanly her husband had behaved towards her. Her misfortunes affected me: and I mingled my tears with hers. I took her to a bath, clothed her with my own apparel, and thus addressed her: Sister, you are the elder, and I esteem you as my mother: during your absence, God has blest the portion that fell to my share, and the employment I follow of breeding silk-worms. Assure yourself there is nothing I have but is at your service, and as much at your disposal as my own.

We lived very comfortably together for some months. As we were one day conversing about our third sister, and wondering we received no intelligence of her, she came in as bad a condition as

the eldest: her husband had treated her after the same manner; and I received her likewise with the same affection as I had done the former.

Some time after, my two sisters, on pretence that they would not be chargeable to me, told me they intended to marry again. I observed, that if putting me to expence was the only reason, they might lay those thoughts aside, and be welcome to remain: for what I had would be sufficient to maintain us all three, in a manner answerable to our condition. But, I added, I rather believe you wish to marry again; I shall feel much surprised if such be the case. After the experience you have had of the little satisfaction there is in wedlock, is it possible you dare venture a second time? You know how rare it is to meet with a husband perfectly virtuous and deserving. Believe what I say, and let us live together as comfortably as we can. All my persuasion was in vain; they were resolved to marry, and soon accomplished their wishes. But after some months were past, they returned again, and begged my pardon a thousand times for not following my advice. You are our youngest sister, said they, but abundantly more wise than we; if you will vouchsafe to receive us once more into your house, and account us your slaves, we shall never commit a similar fault again. My answer was, Dear sisters, I have not altered my mind with respect to you since we last parted: come

again, and take part of what I have. Upon this I embraced them, and we lived together as before.

We continued thus a whole year in perfect love and harmony. Seeing that God had increased my small stock, I projected a voyage, to embark some of it in a commercial speculation. To this end, I went with my two sisters to Bussorah, where I bought a ship ready fitted for sea, and laded her with such merchandize as I had carried with me from Bagdad. We set sail with a fair wind, and soon cleared the Persian gulph; when we had reached the open sea, we steered our course to the Indies; and the twentieth day saw land. It was a very high mountain, at the bottom of which we perceived a great town: having a fresh gale, we soon reached the harbour, and cast anchor.

I had not patience to wait till my sisters were dressed to go along with me, but went ashore alone in the boat. Making directly to the gate of the town, I saw there a great number of men upon guard, some sitting, and others standing with sticks in their hands; and they had all such dreadful countenances that I was greatly alarmed; but perceiving they remained stationary, and did not so much as move their eyes, I took courage, and went nearer, when I found they were all turned into stones. I entered the town and passed through several streets, where at different intervals stood men in various atti-

tudes, but all motionless and petrified. In the quarter inhabited by the merchants I found most of the shops shut, and in such as were open I likewise found the people petrified.

Having reached a vast square, in the heart of the city, I perceived a large folding gate, covered with plates of gold, which stood open; a curtain of silk stuff seemed to be drawn before it: a lamp hung over the entrance. After I had surveyed the building, I made no doubt but it was the palace of the prince who reigned over that country: and being much astonished that I had not met with one living creature, I approached in hopes to find some. I lifted up the curtain, and was surprised at beholding no one but the guards in the vestibule all petrified; some standing, some sitting, and some lying.

I came to a large court, where I saw before me a stately building, the windows of which were inclosed with gates of massy gold: I concluded it to be the queen's apartments. I entered; and in a large hall I found several black eunuchs turned into stone. I went from thence into a room richly furnished, where I perceived a lady in the same situation. I knew it to be the queen, by the crown of gold on her head, and a necklace of pearls about her neck, each of them as large as a nut; I approached her to have a nearer view of it, and never beheld a finer object.

I stood some time admiring the riches and magnificence of the room; but above all, the carpet, the cushions, and the sofas, which were all ornamented with Indian stuff of gold, and representations of men and beasts in silver, admirably executed.

Scheherazade would have continued, but daylight obliged her to desist. The sultan was highly pleased with the story: I must, said he, as he arose, know what all this wonderful petrification of men will come to.

THE SIXTY-FOURTH NIGHT.

DINARZADE was so extremely pleased with the beginning of this story of Zobeide, that she did not fail to call the sultanness before day: If you be not asleep, sister, pray let us know what more Zobeide saw in this strange palace. Scheherazade answered, The lady continued the story to the caliph in this manner:

Sir, said she, I quitted the chamber where the petrified queen was, and passed through several other apartments and closets richly furnished, and at last came into a large room, where there was a throne of massy gold, raised several steps above the floor, and enriched with large incased emeralds, and upon the throne there was a bed of rich stuff embroidered with pearls. What surprised me most was a sparkling light which came from above the bed. Being curious to know whence it proceeded, I ascended the steps, and lifting up my head, saw a diamond as large as the egg of an ostrich, lying upon a low stool; it was so pure, that I could not find the least blemish in it, and it sparkled with so much brilliancy, that when I saw it by day-light I could not endure its lustre.

At the head of the bed there stood on each side a lighted flambeau, but for what use I could not

comprehend; however, it made me imagine that there was some living creature in this place; for I could not believe that the torches continued thus burning of themselves. Several other rarities detained my curiosity in this room, which was inestimable in value, were it only for the diamond I mentioned.

The doors being all open, or but half shut, I surveyed some other apartments, that were as beautiful as those I had already seen. I looked into the offices and store-rooms, which were full of riches. In short, the wonders that everywhere appeared so wholly engrossed my attention, that I forgot my ship and my sisters, and thought of nothing but gratifying my curiosity. In the mean time night came on, which reminded me that it was time to retire. I proposed to return the way I had entered, but I could not find it; I lost myself among the apartments; and perceiving I was come back again to the large room, where the throne, the couch, the large diamond, and the torches stood, I resolved to take my night's lodging there, and to depart the next morning early, to get aboard my ship. I laid myself down upon a couch, not without some dread to be alone in a desolate place; and this fear hindered my sleep.

About midnight I heard a voice like that of a

man reading the Koraun, after the same manner, and in the same tone, as it is read in our mosques³³. Being extremely glad to hear it, I immediately arose, and taking a torch in my hand, passed from one chamber to another, on that side from whence the voice proceeded. I came to the closet-door, and stood still, not doubting that it came from thence. I set down my torch upon the ground, and looking through a window, found it to be an oratory. It had, as we have in our mosques, a niche, to direct us whither we are to turn to say our prayers³⁴: there were also lamps hung up, and two candlesticks with large tapers of white wax burning.

I saw a little carpet laid down like those we have to kneel upon when we say our prayers, and a comely young man sat on this carpet reading with great devotion the Koraun, which lay before him on a desk. At this sight I was transported with admiration. I wondered how it came to pass that he should be the only living creature in a town where all the people were turned into stones, and I did not doubt but there was something in the circumstance very extraordinary.

The door being only half shut, I opened it, went in, and standing upright before the niche, I repeated this prayer aloud; "Praise be to God, who has favoured us with a happy voyage, and may he be

graciously pleased to protect us in the same manner, until we arrive again in our own country. Hear me, O Lord, and grant my request."

The young man turned his eyes towards me, and said, My good lady, pray let me know who you are, and what has brought you to this desolate city? And, in return, I will tell you who I am, what has happened to me, why the inhabitants of this city are reduced to the state you see them in, and why I alone am safe in the midst of such a terrible disaster.

I told him in a few words whence I had come, what had made me undertake the voyage, and how I safely arrived at the port after twenty days sailing; when I had done, I prayed him to perform his promise, and told him how much I was struck by the frightful desolation which I had seen in the city.

Lady, said the young man, have patience for a moment. At these words he shut the Koraun, put it into a rich case, and laid it in the niche. I took that opportunity to observe him, and perceiving in him so much good nature and beauty, I felt emotions I had never known before. He made me sit down by him, and before he began his discourse, I could not forbear saying, with an air that discovered the sentiments I felt, Amiable sir, dear object of my soul, I can scarcely have patience to wait for an account of all these wonderful objects that I have seen, since I came into your city; and my curiosity cannot

be satisfied too soon: therefore pray, sir, let me know by what miracle you alone are left alive among so many persons that have died in so strange a manner.

Scheherazade broke off here, and said to Shier-ear, Sir, perhaps your majesty does not perceive it is day; should I continue my discourse any longer, I should trespass on your patience. The sultan got up, resolving next night to hear the remainder of this wonderful story.

THE SIXTY-FIFTH NIGHT.

IF you be not asleep, sister, said Dinarzade next morning before it was day, I would pray you to resume the story of Zobeide, and acquaint us what passed between her and the young man, that she found alive in the palace you gave us so fine a description of. I will immediately satisfy you, said the sultaness. Zobeide went on with her story thus:

Madam, said the young man, by the prayer you just now addressed to him, you have given me to understand that you have a knowledge of the true God. I will acquaint you with the most remarkable effect of his greatness and power. You must know, that this city was the metropolis of a mighty kingdom, over which the sultan my father reigned. That prince, his whole court, the inhabitants of the city, and all his other subjects, were magi, worshippers of fire, and of Nardoun, the ancient king of the giants, who rebelled against God.

But though I was born of an idolatrous father and mother, I had the good fortune in my youth to have a governess who was a good Moosulmaun. Dear prince, would she oftentimes say, there is but one true God; take heed that you do not acknowledge and adore any other. She taught me to read Arabic, and the book she gave me to study was the Koraun. As

soon as I was capable of understanding it, she explained to me all the passages of this excellent book, and infused piety into my mind, unknown to my father or any other person. She happened to die, but not before she had perfectly instructed me in all that was necessary to convince me of the truth of the Moosulmaun religion. After her death I persisted with constancy in the belief of its divinity: and I abhor the false god Nardoun, and the adoration of fire.

About three years and some months ago, a thundering voice was suddenly sounded so distinctly, through the whole city, that nobody could miss hearing it. The words were these: "Inhabitants, abandon the worship of Nardoun, and of fire, and worship the only God who shews mercy."

This voice was heard three years successively, but no one was converted. On the last day of that year, at four o'clock in the morning, all the inhabitants were changed in an instant into stone, every one in the condition and posture they happened to be in. The sultan, my father, shared the same fate, for he was metamorphosed into a black stone, as he is to be seen in this palace, and the queen, my mother, had the like destiny.

I am the only person who did not suffer under that heavy judgment, and ever since I have continued to serve God with more fervency than before. I am persuaded, dear lady, that he has sent you hither

for my comfort, for which I render him infinite thanks; for I must own that this solitary life is extremely irksome.

All these expressions, and particularly the last, greatly increased my love for him. Prince, said I, there is no doubt but Providence has brought me into your port, to afford you an opportunity of withdrawing from this dismal place. The ship I came in may serve in some measure to convince you that I am in some esteem at Bagdad, where I have left considerable property; and I dare engage to promise you sanctuary there, until the mighty commander of the faithful, viceregent to our prophet whom you acknowledge, shew you the honour that is due to your merit. This renowned prince lives at Bagdad, and as soon as he is informed of your arrival in his capital, you will find that it is not in vain to implore his assistance. It is impossible you can stay any longer in a city where all the objects you behold must renew your grief: my vessel is at your service, where you may absolutely command as you shall think fit. He accepted the offer, and we conversed the remainder of the night concerning our embarkation.

As soon as it was day we left the palace, and went aboard my ship, where we found my sisters, the captain, and the slaves, all much troubled at my absence. After I had presented my sisters to the prince, I told them what had hindered my return the day before,

how I had met with the young prince, his story, and the cause of the desolation of so fine a city.

The seamen were taken up several days in unlading the merchandize I brought with me, and embarking in its stead all the precious things in the palace, such as jewels, gold, and money. We left the furniture and goods, which consisted of an infinite quantity of plate, &c. because our vessel could not carry it, for it would have required several vessels more to convey to Bagdad all the riches that we might have chosen to take with us.

After we had laden the vessel with what we thought most desirable, we took such provisions and water aboard as were necessary for our voyage (for we had still a great deal of those provisions left that we had taken in at Bussorah) ; at last we set sail with a wind as favourable as we could wish.

Here Scheherazade saw day, and stopped ; the sultan arose without speaking a word ; but he proposed to himself to hear the end of Zobeide's story, and the wonderful deliverance of this young prince.

THE SIXTY-SIXTH NIGHT.

WHEN the ensuing night was almost past, Dinarzade, impatient to know the success of Zobeide's voyage, called to the sultanness: My dear sister, day begins to break, continue the story of yesternight, and tell us whether the young prince and Zobeide arrived safe at Bagdad. I will, said Scheherazade.

Zobeide, addressing herself to the caliph, went on thus :

Sir, the young prince, my sisters and myself, enjoyed ourselves for some time very agreeably. But alas! this good understanding did not last long, for my sisters grew jealous of the friendship between the prince and myself, and maliciously asked me one day, what we should do with him when we came to Bagdad? I perceived immediately that they put this question on purpose to discover my inclinations; therefore, resolving to put it off with a jest, I answered, I will take him for my husband; and upon that, turning myself to the prince, said, Sir, I humbly beg of you to give your consent, for as soon as we come to Bagdad I design to offer you my person to be your slave, to do you all the service that is in my power, and to resign myself wholly to your commands.

The prince replied, I know not, madam, whether

you be in jest or no; but for my part, I seriously declare before these ladies, your sisters, that from this moment I heartily accept your offer, not with any intention to have you as a slave, but as my lady and mistress: nor will I pretend to have any power over your actions. At these words my sisters changed colour, and I could perceive afterwards that they did not love me as before.

We entered the Persian gulf, and had come within a short distance of Bussorah (where I hoped, considering the fair wind, we might have arrived the day following), when in the night, while I was asleep, my sisters watched their opportunity, and threw me overboard. They did the same to the prince, who was drowned. I floated some minutes on the water, and by good fortune, or rather miracle, I felt ground. I went towards a dark spot, that, by what I could discern, seemed to be land, and proved to be a flat on the coast, which, when day appeared, I found to be a desert island, lying about twenty miles from Bussorah. I soon dried my clothes in the sun, and as I walked along I found several kinds of fruit, and likewise fresh water, which gave me some hopes of preserving my life.

I had just laid myself down to rest in a shade, when I perceived a very large winged serpent coming towards me, with an irregular waving movement, and hanging out its tongue, which induced me to

conclude it had received some injury. I instantly arose, and perceived that it was pursued by a larger serpent which had hold of its tail, and was endeavouring to devour it. This perilous situation of the first serpent excited my pity; and instead of retreating I assumed courage to take up a stone that lay near me, and to throw it with all my strength at the other, which I hit upon the head and killed. The other, finding itself at liberty, took wing and flew away. I looked after it for some time till it disappeared. I then sought another shady spot for repose, and fell asleep.

Judge what was my surprise when I awoke, to see standing by me a black woman of lively and agreeable features, who held in her hand two bitches of the same colour, fastened together. I sat up, and asked her who she was? I am, said she, the serpent whom you lately delivered from my mortal enemy. I did not know in what way I could better requite the important services you have rendered me than by what I have just done. The treachery of your sisters was well known to me, and to avenge your wrongs, as soon as I was liberated by your generous assistance, I called together several of my companions, fairies like myself, conveyed into your storehouses at Bagdad all the lading of your vessel, and afterwards sunk it.

These two black bitches are your sisters, whom I

have transformed into this shape. But this punishment will not suffice; and my will is that you treat them hereafter in the way I shall direct.

As soon as she had thus spoken the fairy took me under one of her arms, and the two bitches under the other, and conveyed us to my house in Bagdad; where I found in my storehouses all the riches with which my vessel had been laden. Before she left me, she delivered to me the two bitches, and said, If you would not be changed into a similar form, I command you, in the name of him that governs the sea, to give each of your sisters every night one hundred lashes with a rod, as the punishment of the crime they have committed against yourself, and the young prince, whom they have drowned. I was forced to promise obedience. Since that time I have whipped them every night, though with regret, whereof your majesty has been a witness. My tears testify with how much sorrow and reluctance I perform this painful duty; and in this your majesty may see I am more to be pitied than blamed. If there be any thing else relating to myself that you desire to know, my sister Amene will give you full information in the relation of her story.

After the caliph had heard Zobeide with much astonishment, he desired his grand vizier to request Amene to acquaint him wherefore her breast was disfigured with so many scars.

But, Sir, said Scheherazade, it is day, and I dare not detain your majesty any longer. Shier-ear, being persuaded that the story which Scheherazade was to relate would explain the former, said to himself, I must have the pleasure of hearing this story out: upon which he arose, and resolved that Scheherazade should live one day longer.

THE SIXTY-SEVENTH NIGHT.

DINARZADE longed to hear the story of Amene, and therefore waked the sultanness a long while before day, saying, Dear sister, pray let us know why fair Amene had her breast so covered with scars. I will very readily, said the sultanness; and that no time may be lost, you must know that Amene addressed herself to the caliph, and began her story after this manner :

THE STORY OF AMENE.

Commander of the faithful, to avoid repeating what your majesty has already heard in my sister's story, I shall only add, that after my mother had taken a house for herself to live in, during her widowhood, she gave me in marriage, with the portion my father left me, to a gentleman who had one of the best estates in this city.

I had scarcely been a year married when I became a widow, and was left in possession of all my husband's property, which amounted to 90,000 sequins. The interest of this money was sufficient to maintain me very honourably. When the first six months of my mourning was over, I caused to be made for me ten different dresses, of such magnifi-

cence that each came to a thousand sequins; and at the end of the year I began to wear them.

One day, while I was alone engaged in my domestic affairs, I was told that a lady desired to speak to me. I gave orders that she should be admitted. She was a person advanced in years; she saluted me by kissing the ground, and said to me kneeling, Dear lady, excuse the freedom I take to trouble you, the confidence I have in your charity makes me thus bold. I must acquaint your ladyship that I have an orphan daughter, who is to be married this day. She and I are both strangers, and have no acquaintance in this town; which much perplexes me, for we wish the numerous family with whom we are going to ally ourselves to think we are not altogether unknown and without credit: therefore, most beautiful lady, if you would vouchsafe to honour the wedding with your presence, we shall be infinitely obliged, because the ladies of our country, when informed that a lady of your rank has shewn us this respect, will then know that we are not regarded here as unworthy and despised persons. But, alas, madam, if you refuse this request, how great will be our mortification! we know not where else to apply.

This poor woman's address, which she spoke with tears, moved my compassion. Good woman, said I, do not afflict yourself, I will grant you the favour you desire; tell me whither I must go, and I

will meet you as soon as I am dressed. The old woman was so transported with joy at my answer, that she kissed my feet before I had time to prevent her. My compassionate lady, said she, rising, God will reward the kindness you have shewed to your servants, and make your heart as joyful as you have made theirs. You need not at present trouble yourself; it will be time enough for you to go when I call for you in the evening. So farewell, madam, till I have the honour to see you again.

As soon as she was gone, I took the suit I liked best, with a necklace of large pearls, bracelets, pendants for my ears, and rings set with the finest and most sparkling diamonds; for my mind presaged what would befall me.

When the night closed in, the old woman called upon me, with a countenance full of joy. She kissed my hands, and said, My dear lady, the relations of my son-in-law, who are the principal ladies of the city, are now met together; you may come when you please; I am ready to conduct you. We immediately set out; she walked before me, and I was followed by a number of my women and slaves properly dressed for the occasion. We stopt in a wide street, newly swept and watered, at a spacious gate with a lamp, by the light of which I read this inscription in golden letters over the entrance: "This is the everlasting abode of pleasure and joy." The

old woman knocked, and the gate was opened immediately.

I was conducted towards the lower end of the court, into a large hall, where I was received by a young lady of admirable beauty. She drew near, and after having embraced me, made me sit down by her upon a sofa, on which was raised a throne of precious wood set with diamonds. Madam, said she, you are brought hither to assist at a wedding; but I hope it will be a different wedding from what you expected. I have a brother, one of the handsomest men in the world: he is fallen so much in love with the fame of your beauty, that his fate depends wholly upon you, and he will be the unhappiest of men if you do not take pity on him. He knows your quality, and I can assure you he is in no respect unworthy of your alliance. If my prayers, madam, can prevail, I shall join them with his, and humbly beg you will not refuse the proposal of being his wife.

After the death of my husband I had not thought of marrying again. But I had no power to refuse the solicitation of so charming a lady. As soon as I had given consent by my silence, accompanied with a blush, the young lady clapt her hands, and immediately a closet-door opened, out of which came a young man of a majestic air, and so graceful a behaviour, that I thought myself happy to have

made so great a conquest. He sat down by me, and I found from his conversation that his merits far exceeded the eulogium of his sister.

When she perceived that we were satisfied with one another, she clapt her hands a second time, and out came a Cauzee, who wrote our contract of marriage, signed it himself, and caused it to be attested by four witnesses he brought along with him. The only condition that my new husband imposed upon me was, that I should not be seen by nor speak to any other man but himself, and he vowed to me that, if I complied in this respect, I should have no reason to complain of him. Our marriage was concluded and finished after this manner : so I became the principal actress in a wedding to which I had only been invited as a guest.

About a month after our marriage, having occasion for some stuffs, I asked my husband's permission to go out to buy them, which he granted; and I took with me the old woman of whom I spoke before, she being one of the family, and two of my own female slaves.

When we came to the street where the merchants reside, the old woman said, Dear mistress, since you want silk stuffs, I must take you to a young merchant of my acquaintance, who has a great variety; and that you may not fatigue yourself by running from shop to shop, I can assure you that you

will find in his what no other can furnish. I was easily persuaded, and we entered a shop belonging to a young merchant who was tolerably handsome. I sat down, and bade the old woman desire him to shew me the finest silk-stuffs he had. The woman desired me to speak myself; but I told her it was one of the articles of my marriage contract not to speak to any man but my husband, which I ought to keep.

The merchant shewed me several stuffs, of which one pleased me better than the rest; but I bade her ask the price. He answered the old woman, I will not sell it for gold or money, but I will make her a present of it, if she will give me leave to kiss her cheek. I ordered the old woman to tell him, that he was very rude to propose such a freedom. But instead of obeying me, she said, What the merchant desires of you is no such great matter; you need not speak, but only present him your cheek. The stuff pleased me so much, that I was foolish enough to take her advice. The old woman and my slaves stood up, that nobody might see, and I put up my veil; but instead of kissing me, the merchant bit me so violently as to draw blood.

The pain and my surprise were so great, that I fell down in a swoon, and continued insensible so long, that the merchant had time to escape. When I came to myself, I found my cheek covered with blood: the old woman and my slaves took care to

cover it with my veil, that the people who came about us could not perceive it, but supposed I had only had a fainting fit.

Scheherazade, as she spoke these words, perceived day, and discontinued. The sultan finding the story both extraordinary and agreeable, arose with a design to hear the remainder.

THE SIXTY-EIGHTH NIGHT.

WHEN the next night had nearly expired, Dinarzade awoke, and called to the sultanness, Pray, sister, continue the story of Amene. Scheherazade answered, The lady resumed her recital thus:

The old woman who accompanied me being extremely troubled at this accident, endeavoured to comfort me. My dear mistress, said she, I beg your pardon, for I am the cause of this misfortune, having brought you to this merchant, because he is my countryman: but I never thought he would be guilty of such a villainous action. But do not grieve; let us hasten home, I will apply a remedy that shall in three days so perfectly cure you, that not the least mark shall be visible. The fit had made me so weak, that I was scarcely able to walk. But at last I got home, where I again fainted, as I went into my chamber. Mean while, the old woman applied her remedy; I came to myself, and went to bed.

My husband came to me at night, and seeing my head bound up, asked me the reason. I told him I had the head-ache, which I hoped would have satisfied him, but he took a candle, and saw my cheek was hurt: How comes this wound? said he. Though I did not consider myself as guilty of any great offence, yet I could not think of owning the truth. Besides,

to make such an avowal to a husband, I considered as somewhat indecorous; I therefore said, That as I was going, under his permission, to purchase some silk stuff, a porter, carrying a load of wood, came so near to me, in a narrow street, that one of the sticks grazed my cheek; but had not done me much hurt. This account put my husband into a violent passion. This act, said he, shall not go unpunished. I will to-morrow order the lieutenant of the police to seize all those brutes of porters, and cause them to be hanged. Fearful of occasioning the death of so many innocent persons, I said, Sir, I should be sorry so great a piece of injustice should be committed. Pray refrain; for I should deem myself unpardonable, were I to be the cause of so much mischief. Then tell me sincerely, said he, how came you by this wound? I answered, That it was occasioned by the inadvertency of a broom-seller upon an ass, who coming behind me, while he was looking another way, his ass came against me with so much violence, that I fell down, and hurt my cheek upon some glass. If that is the case, said my husband, to-morrow morning, before sun-rise, the grand vizier Jaaffier shall be informed of this insolence, and cause all the broom-sellers to be put to death. For the love of God, Sir, said I, let me beg of you to pardon them, for they are not guilty. How, madam, he demanded, what then am I to believe? Speak, for I am resolved to

know the truth from your own mouth. Sir, I replied, I was taken with a giddiness, and fell down, and that is the whole matter.

At these words my husband lost all patience. I have, said he, too long listened to your falsehoods. As he spoke he clapped his hands, and in came three slaves: Pull her out of bed, said he, and lay her in the middle of the floor. The slaves obeyed, one holding me by the head, another by the feet; he commanded the third to fetch a cimeter, and when he had brought it, Strike, said he, cut her in two, and then throw her into the Tygris. This is the punishment I inflict on those to whom I have given my heart, when they falsify their promise. When he saw that the slave hesitated to obey him, Why do you not strike? said he. What do you wait for?

Madam, said the slave then, you are near the last moment of your life, consider if you have any thing to dispose of before you die. I begged permission to speak one word, which was granted me. I lifted up my head, and casting an affectionate look on my husband, said, Alas! to what a condition am I reduced! must I then die in the prime of my youth! I could say no more, for my tears and sighs choaked my utterance. My husband was not at all moved, but, on the contrary, went on to reproach me; and it would have been in vain to attempt a reply. I had recourse to intreaties and prayers; but he had no re-

gard to them, and commanded the slaves to proceed to execution. The old woman, who had been his nurse, came in just at that moment, fell down upon her knees, and endeavoured to appease his wrath. My son, said she, since I have been your nurse, and brought you up, let me beg the favour of you to grant me her life. Consider, that he who kills shall be killed, and that you will stain your reputation, and forfeit the esteem of mankind. What will the world say of such sanguinary violence? She spoke these words in such an affecting manner, accompanied with tears, that she prevailed upon him at last to abandon his purpose.

Well then, said he to his nurse, for your sake I will spare her life; but she shall bear about her person some marks to make her remember her offence. When he had thus spoken, one of the slaves, by his order, gave me upon my sides and breast so many blows, with a little cane, that he tore away both skin and flesh, which threw me into a swoon. In this state he caused the same slaves, the executioners of his fury, to carry me into a house, where the old woman took care of me. I kept my bed four months: at last I recovered: the scars which, contrary to my wish, you saw yesterday, have remained ever since.

As soon as I was able to walk, and go abroad, I resolved to retire to the house which was left me by my first husband, but I could not find the site where-

on it had stood. My second husband, in the heat of his resentment, was not satisfied with the demolition of that, but caused every other house in the same street to be razed to the ground. I believe such an act of violence was never heard of before; but against whom could I complain? The perpetrator had taken good care to conceal himself. But suppose I had discovered him, is it not easily seen that his conduct must have proceeded from absolute power? How then could I dare to complain?

Being left thus destitute and helpless, I had recourse to my dear sister Zobeide, whose adventures your majesty has just heard. To her I made known my misfortune; she received me with her accustomed goodness, and advised me to bear my affliction with patience. This is the way of the world, said she, which either robs us of our property, our friends, or our lovers; and sometimes of all together. In confirmation of her remark, she at the same time gave me an account of the loss of the young prince, occasioned by the jealousy of her two sisters. She told me also by what accident they were transformed into bitches: and in the last place, after a thousand testimonials of her love towards me, she introduced me to my youngest sister, who had likewise taken sanctuary with her after the death of her mother.

Having returned our grateful acknowledgments

to God for having thus brought us together, we resolved to preserve our freedom, and never again to separate. We have now long enjoyed this tranquil life. As it was my business to manage the affairs of the house, I always took pleasure in going myself to purchase what we wanted. I happened to go abroad yesterday for this purpose, and the things I bought I caused to be carried home by a porter, who proving to be a sensible and jocose fellow, we kept with us for a little diversion. Three calenders happened to come to our door as it began to grow dark, and prayed us to give them shelter till the next morning. We admitted them upon certain conditions which they agreed to observe; and after we had made them sit at table with us, they in their own way entertained us with a concert of music. At this time we heard knocking at our gate. This proceeded from three merchants of Moussol, men of good appearance, who begged the same favour which the calenders had obtained before. We consented upon the same conditions, but neither of them kept their promise. Though we had power, as well as justice on our side, to punish them, yet we contented ourselves with demanding from them the history of their lives; and afterwards confined our revenge to dismissing them, after they had done, and denying them the asylum they requested.

The caliph was well pleased to be thus informed

of what he desired to know; and publicly expressed his admiration of what he had heard.

But, Sir, said Scheherazade, day begins to break, so that I have not time to acquaint your majesty what the caliph did to break the enchantments of the two black bitches. Shier-ear supposing that the sultaness would finish the story of the five ladies and the three calenders the next night, arose and suffered her to live till the next morning.

THE SIXTY-NINTH NIGHT.

For heaven's sake, sister, said Dinarzade, before it was day, tell us how the two black bitches were restored to their former shape, and what became of the three calenders. I will satisfy your curiosity, replied Scheherazade. Then addressing herself to Shier-ear, she pursued her narrative thus:

Sir, the caliph having satisfied his curiosity, thought himself obliged to shew his generosity to the calender princes, and also to give the three ladies some proof of his bounty. He himself, without making use of his minister, the grand vizier, spoke to Zobeide. Madam, did not this fairy, that shewed herself to you in the shape of a serpent, and imposed such a rigorous command upon you, tell you where her place of abode was? Or rather, did she not promise to see you, and restore those bitches to their natural shape?

Commander of the faithful, answered Zobeide, I forgot to tell your majesty that the fairy left with me a bundle of hair, saying, that her presence would one day be of use to me; and then, if I only burnt two tufts of this hair, she would be with me in a moment, though she were beyond mount Caucasus. Madam, demanded the caliph, where is the bundle of hair? She answered, Ever since that time I have been so careful of it, that I always carry it about me.

Upon which she pulled it out, opened the case which contained it, and shewed it to him. Well then, said the caliph, let us bring the fairy hither; you could not call her in a better time, for I long to see her.

Zobeide having consented, fire was brought in, and she threw the whole bundle of hair into it. The palace at that instant began to shake, and the fairy appeared before the caliph in the form of a lady very richly dressed.

Commander of the faithful, said she to the prince, you see I am ready to receive your commands. The lady who gave me this call by your order did me essential service. To evince my gratitude, I revenged her of her sisters' inhumanity, by changing them to bitches; but if your majesty commands me, I will restore them to their former shape.

Generous fairy, replied the caliph, you cannot do me a greater pleasure; vouchsafe them that favour, and I will find some means to comfort them for their hard penance. But besides, I have another boon to ask in favour of that lady, who has had such cruel usage from an unknown husband. As you undoubtedly know all things, oblige me with the name of this barbarous wretch, who could not be contented to exercise his outrageous and unmanly cruelty upon her person, but has also most unjustly taken from her all her substance. I only wonder how such an unjust and inhuman action could be performed under

my authority, and even in my residence, without having come to my knowledge.

To oblige your majesty, answered the fairy, I will restore the two bitches to their former state, and I will so cure the lady of her scars, that it shall never appear she was so beaten; and I will also tell you who it was that abused her.

The caliph sent for the two bitches from Zobeide's house, and when they came, a glass of water was brought to the fairy by her desire. She pronounced over it some words, which nobody understood; then throwing some part of it upon Amene, and the rest upon the bitches, the latter became two ladies of surprising beauty, and the scars that were upon Amene disappeared. After which the fairy said to the caliph, Commander of the faithful, I must now discover to you the unknown husband you enquire after. He is very nearly related to yourself, for it is prince Amin, your eldest son, who falling passionately in love with this lady from the fame of her beauty, by stratagem had her brought to his house, where he married her. As to the blows he caused to be given her, he is in some measure excusable; for the lady his spouse had been a little too easy, and the excuses she had made were calculated to lead him to believe she was more faulty than she really was. This is all I can say to satisfy your curiosity. At these words she saluted the caliph, and vanished.

The prince being filled with admiration, and having much satisfaction in the changes that had happened through his means, acted in such a manner as will perpetuate his memory to all ages. First, he sent for his son Amin, told him that he was informed of his secret marriage, and how he had ill treated Amene upon a very slight cause. Upon this the prince did not wait for his father's commands, but received her again immediately.

After which the caliph declared that he would give his own heart and hand to Zobeide, and offered the other three sisters to the calenders, sons of sultans, who accepted them for their brides with much joy. The caliph assigned each of them a magnificent palace in the city of Bagdad, promoted them to the highest dignities of his empire, and admitted them to his councils.

The chief Cauzee of Bagdad being called, with witnesses, wrote the contracts of marriage; and the caliph, in promoting by his patronage the happiness of many persons who had suffered such incredible calamities, drew a thousand blessings upon himself.

NOTES.

¹ REGARDLESS of history, the author hath made Mahummedans of the Sassanian or last ancient dynasty of Persian sovereigns, which ended in Yezdjird, who was overcome and slain by the Moosulmauns so early as the 39th year of their æra, or A. D. 659. In the same disregard of fact, he makes his hero and the people of China in the story of the Wonderful Lamp true believers in Mahummud, whose mission has been, if at all, very little promulgated in that empire.

² *Shier-eer*.—Friend of the city or people. It may also be rendered, beloved by the nation.

³ *Shaw-Zummaun*.—Sovereign of women, but it most probably should be, Shaw Zummaun, or monarch of the age. It does not appear that the ancient Persians ever extended their actual sovereignty over much of India, its islands, or China. Ferishta, however, in his history, mentions a tradition of its having been invaded by them under Goorshasp general of Feredûn, at the request of a rebellious prince, brother to Maharaaje, sovereign of all Hindoostan. The Persian general continued his devastations for ten years, when he retired upon receiving a vast sum of money, and a cession of territory being made by Maharaaje to his brother. In this invasion Goorshasp appears to have penetrated into Bengal, and through it into little Thibet, as Ferishta mentions a stone bridge built

by him, over a river separating these countries, to have been existing in the time of the first Mahummedan conquerors of Bengal.

Ferishta also mentions Punjaub being ceded by Maharaaje to Saum, general of the Persian emperor Manoochere, in a subsequent invasion. He at the same time says, that some historians affirm that Punjaub, Cabûl and Sind, were ceded to Goorshasp, and long held by his descendants. In the following reign of Geesooraaje the Persians assisted him to reduce his rebellious subjects in Dekkan. Geesooraaje was succeeded by his son Firoze Roy, who taking advantage of the weakness of the Persian empire by the conquests of Afrasiâb, and forgetting their assistance to his father, ungratefully wrested Punjaub from Zaul, son of Sam, and father to Roostum, the celebrated hero of the Persian Homer Firdosi. For this treachery Roostum afterwards took ample vengeance, by expelling him from the throne of Hindoostan, and placing upon it after his death the chief of another family named Sooruje, who had sought his protection; and it is not very improbable may have acknowledged himself a vassal to the emperor of Persia, which Ferishta affirms he did, and paid an annual tribute. In this prince's reign the worship of idols was introduced into Hindoostan by a Bramin. The first idols of the Hindoos were images of their ancestors: by degrees ninety sects were formed, each more especially devoted to a particular idol, and they have since been multiplied.

⁴ *Black.*

⁵ *Properly Sheherzade.*—Signifying born in the city, or it may be translated, born with learning or capacity, which sense as applicable to the talents of the lady, I prefer.

⁶ *Born of gold.*—But as in my fragment and Wortley Montague's manuscript the second sister is called Decnazade, or daughter of religion, I apprehend that to be the right name,

but this is of so little consequence, that it has not been thought worth while to change the appellations given by M. Galland.

⁷ Besides angels and devils, the Koraun mentions for the belief of its followers an intermediate order of creatures, which they call *jin* or *genii*, created also of fire, but of a grosser fabric than angels, as they eat, drink, propagate their species, and are subject to death. Some are supposed to be good and some bad, capable like men of salvation or damnation, therefore Mahummud pretended to be sent for the conversion of *genii*, as well as of mankind. The orientals pretend that *genii* inhabited the world many ages before the creation of Adam, under a succession of princes who all bore the common name of Solomon; but falling into general corruption, Eblis, called also Azazil, once one of the most exalted angels, but afterwards expelled from heaven for refusing to pay homage to Adam at the command of God, was sent to drive them into a remote corner of the earth, there to be confined: that some of these *genii* still continuing at large were by Timuras, one of the most ancient kings of Persia (recorded by Findosi in his celebrated poem of the *Shaw-namneh*), forced to retreat into the famous mountain of *Kâf* after a severe warfare. There are several ranks of these beings, if they be not rather supposed to be of a different species. Some are called *jin*, some *peries* or *fairies*, some *div* or *giants*, others the *tacwins* or *fates*,

The Mahummedan notions concerning *genii* agree almost exactly with those of the Jews respecting *dæmons*, whom they call *shedîm*, whom some fancy to have been begotten by two angels named Azæ and Azael on Naamrah the daughter of Lamech before the flood. The *shedîm* they say agree, however, in three things with the ministering angels. Like them they have wings, fly from one end of the world to the other, and have some knowledge of futurity. In three things they agree with men, like whom they eat, propagate, and die. They

say also, that some believe in the law of Moses, and are consequently good; while others are infidels, and in a state of reprobation.

The existence of angels and their purity are required to be believed by the Mahummedans, and he is reckoned an infidel who denies that there are such beings, hates any of them, or asserts a distinction of sex among them. They believe them to have pure and subtile bodies created of fire, that they neither eat, drink, nor propagate their species, that they have various forms and offices, some adoring God in various postures, others singing his praises or interceding for mankind. They hold that some are employed in recording the actions of men, others in carrying the throne of God, and other services.

The four angels whom they regard as more eminently in favour with the Almighty are, Gabriel or Jibbrael, to whom they give several titles, such as the holy spirit and the angel of revelation, supposing him to be honoured with more confidence than any other, and to be employed in writing down the divine decrees. Michael the patron of the Jews; Israil the angel of death, who separates the soul and the body; and Israfil, whose office it will be to sound the trumpet at the resurrection. The Mahummedans also believe that two guardian angels attend every person to observe and write down his actions, being changed every day, and therefore called Moakkibbât, or the angels who continually succeed each other. There are also the two examiners Munkir and Nukkeer, black and livid angels, who when a man is laid in the grave command him to sit up, and question him concerning his faith as to the unity of God and the mission of Mahummud. If he answers rightly they suffer the body to rest in peace, and it is refreshed by the air of Paradise; but if not, they beat him on the temples till he roars out with anguish, so loud that he is heard by all from east to west, except by men and genii. They then press the earth on

he corpse, which is gnawed and stung till the resurrection by ninety-nine dragons, each with seven heads; or, as others say, heir sins will become as venomous reptiles, the heinous crimes stinging like dragons, the lesser sins like scorpions, and the venial faults like serpents. Vide Sale's Preliminary Discourse.

The Arabians also believe in the existence of evil spirits called gholes, who reside near burying-grounds and feed on the flesh of the entombed, also amid ruins and desolate places, from whence they issue on travellers and devour them. Sometimes they assume the forms of beautiful women, and alluring men to their haunts, put them to death and feast upon their bodies.

⁸ *Bairam* is a Turkish word signifying feasts or holidays, of which there are two annually observed by the Mahummedans. The first of these is called in Arabic *Eed al Fitter*, or festival of breaking the fast of Ramazaun; the other *Eed al Koorbaun*, or feast of sacrifice, in commemoration of Abraham's offering his son, when the victims are slain by the pilgrims at Mecca. The former of these is properly the lesser Bairam, but the vulgar exchange the epithet, and call that which follows the fast of Ramazaun the greater. Both are observed with great pomp and festivity in all parts of the Mahummedan world. An account of the ceremonies used upon these festivals in India, and the forms of prayer, will be given in another note.

⁹ This story appears in my copy, but is too licentious for translation; being a very free account of the amours of an unfaithful wife, on which account Mr. Galland probably omitted it.

¹⁰ In the original the genie restores the hind, the dogs, and the mule to their pristine forms, exacting an oath of repentance for their crimes, and that they will not again injure any one by their sorceries.

¹¹ *Son of David*, who had, according to the Mahummedan

traditions, power over the elements, angels, and genii, who served in his armies, and in various occupations, such as builders, artists, &c. He is said also to have understood the language of birds and beasts. The Arabian historians say that he had a carpet of green silk, on which was placed his throne, composed of gold, silver, and precious stones. On each side of it were arrayed his forces, the men on the right hand and spirits on his left. At his command the wind taking up the carpet transported it with all who were upon it wherever he pleased, while innumerable birds flying over their heads formed a canopy to shade them from the sun. It is also related that Solomon went in pilgrimage to Mecca, and from thence proceeded towards Yemen, or Arabia Felix, and that he arrived on the noon of his departure from Mecca at Sanaa, where wanting water for his ablutions, he commanded the luhhud, or lapwing, who had the property of discovering it under ground, to find out a spring, and the dæmons to dig. The lapwing had at this time, with one of her companions, alighted in the city of Saba, or Shaba, but returned soon after Solomon had enquired for her; and informed him that Saba was a magnificent city, governed by a queen of exquisite beauty, who adored the sun. By the Arabs she is called Balkis, and placed the twenty-second in Dr. Pocock's list of the sovereigns of Yemen. Solomon immediately despatched the lapwing with a letter inviting her and her people to become Jews; upon which Balkis sent to him a magnificent embassy bearing presents, which they say consisted of five hundred young slaves of each sex all habited in the same manner, five hundred bricks of gold, a crown enriched with precious stones, with a large quantity of musk, amber, and other rarities. Some writers add, that the queen, in order to try whether Solomon was a prophet or not, dressed the boys as girls, and the girls as boys; and sent him in a casket an undrilled pearl, and an onyx bored with a crooked hole: that

Solomon distinguished the sexes of the slaves by the different mode of their taking water; and ordered one worm to bore the pearl, and another to pass a thread through the onyx. It is also said that Solomon having notice of this embassy, ordered a large square to be inclosed by a wall of gold and silver bricks, in which he arranged his forces and attendants to receive them. On the return of the embassy, Balkis, convinced of the prophetic mission of Solomon, resolved to go and submit herself to him; but before her departure she secured her throne, as she thought, in a strong castle; but before her arrival it was conveyed by the genie Dhaewân or Sukhir, in the twinkling of an eye, to Solomon's palace, which he had commanded to be built for her reception; and the court of which was paved with crystal, through which appeared fish swimming in water. Fronting this pavement was the throne on which Solomon sat to receive the queen. Upon her arrival her legs reflected in the crystal, and appeared covered with hair like the skin of an ass, which disgusting the king, he hesitated to marry her; but the genie having by a depilatory removed this defect, the nuptials were celebrated with great magnificence; and she and her people embraced the true faith. Some commentators however write, that she did not marry Solomon, but a prince of the tribe of Hamdân, though the former opinion is most current. Numberless are the traditions of the power and magnificence of Solomon, chiefly taken from the rabbins. Of his death is given, by the Mahummedan commentators, the following account. They say, that David having laid the foundation of the temple, left it to be finished by Solomon, who employed the genii in the work. Before its completion, perceiving his end draw nigh, Solomon begged of God that his death might be concealed from the genii till the structure was finished; and that

it was so ordered, that Solomon died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year; during which the genii continued their work, supposing him alive. The temple being perfectly completed, a worm which had penetrated the staff eat it through, and the corpse fell to the ground. Possibly this fable of the building of the temple by genii might have taken its rise from what is mentioned in scripture, that the house was built of stone made ready before it was brought to the site, so that there was neither hammer nor axe, nor any tool of iron heard in the house while building. The rabbins mention a worm which might assist the workmen, its property being such as to cause stones to fly asunder. All the traditions by Mahummedans have the air of a Jewish invention. Vide Sale's *Koraun*, p.p. 223-4-5, and p. 288-9, vol. ii.

¹² *Sakhir*, or the *Mocker*, the dæmon who stole Solomon's signet. Solomon having taken Sidon, and slain the king of that city, married his daughter, who became his favourite; but not ceasing to lament her father, Solomon ordered the dæmons to make an image of the deceased for her consolation; which being placed in her chamber, she and her attendants worshipped it morning and evening, according to their custom. At length Solomon being informed of this idolatry by his vizier Asaph, broke the image; and having chastized the women, retired to the desert, where he wept and lamented his offences. God, however, did not let them pass without some correction. It was the custom of Solomon, when performing his ablutions or engaged in an unclean action, in order that his signet might not be polluted, to trust it with a concubine named Amine. One day when he had so done, Sakhir, in the shape of a beautiful youth, obtained the ring from her, by virtue of which he usurped possession of the kingdom, and sat

upon the throne. In the mean time Solomon being changed in outward appearance, and unknown to his subjects, wandered about, and was obliged to beg for a subsistence. At length, after forty days, being the period during which the image had been worshipped in his palace, the dæmon flew away and threw the signet into the sea: it was swallowed by a fish, which being given in alms to Solomon, he found the ring in its belly. Having recovered his kingdom, he took Sakhir, and tying a huge stone round his neck, cast him into the lake of Tiberias. Vide Sale's Koraun, p. 321, vol. ii.

¹³ Very old and experienced.

¹⁴ A corruption of Ionia.

¹⁵ In the East called Chougaun, and played on horseback as it was formerly in England; and what is now Pall-Mall was the place used for this exercise.

¹⁶ Auspicious gale.

¹⁷ Worthy.

¹⁸ *Haroon al Rusheed, or Aaron the Guide*, was the twenty-fifth caliph, and the fifth of the dynasty of Abbas. He was an eminent patron of literature; and during his reign several Greek works were translated into Arabic. He corresponded with the emperor Charlemagne, to whom he sent an embassy, and ceded to him, if not the lordship of Jerusalem, as some writers affirm, at least the holy places in that city, whither devotion led a great number of Christians. Among the presents which the caliph sent by his ambassador was a striking clock, the first seen in Europe; to the people of which the Arabs were then far superior in the liberal and mechanical arts. Under his immediate successors they flourished still more; but at length dissensions and civil wars deprived the Arabs in their turn of the lights of genius and the fruits of learning.

¹⁸ Bagdad, or Bâghdâd, was the capital of the Moosulmaun world, founded near the conflux of the Euphrates and Tigris by the caliph Munsoor, grandfather to Haroon al Rusheed, who improved it to the highest pitch of splendour, of which there are now but few remains. It is however at present an emporium of commerce, and the residence of a Turkish bashaw.

Bagdad is said to have been raised out of the ruins of the ancient Ctesiphon, and as finished by Munsoor, to have been perfectly circular, enclosed by a double wall, flanked by lofty towers. The palace or citadel was in the center, and commanded every part. The city, however, soon extended into several suburbs more splendid than itself; in which, according to oriental historians, the palaces, colleges, mosques, baths, covered markets, and public buildings of all descriptions, exceeded in splendor every other metropolis; nor have we any reason to doubt their assertions, when we reflect that Bagdad was for centuries the place in which the wealth of the greatest part of the world was collected and expended. The caliph had a magnificent palace in both the eastern and western division of the city. This celebrated capital was, by way of distinction, as the metropolis of the Mahummedan religion, denominated Dâr al Islâm, or the city of salvation.

¹⁹ *Guardianess, or housekeeper.*

²⁰ *Cleanser, or housemaid.*

²¹ In the original are recited verses, none of which are given by the translator. Most of them are very free; and Mr. Galland has also properly omitted the madcap pranks which the sisters played with the porter in the bath, related at great length in the Arabic, but would offend European modesty. The ladies of Asia call a spade, a spade, and know nothing of double entendre.

²² Wandering devotees and medicants, often debauchees, who, under the guise of religious abstinence, are guilty of the grossest crimes. They are called also Kullunder and Kurrundul, and in India Faqueer. They often move through a district in large bodies, and extort contributions from the inhabitants for God's sake, in their pilgrimage to some celebrated place of devotion. Among them, however, are often zealots of true piety, who firmly believe that they are serving the Deity by self-mortification instead of practical virtue in stations useful to the general welfare of their country. This mistaken piety has not been confined to the Mahummedans or Hindoos.

²³ These devotees are of different sects in doctrinal points, and have occasionally bloody contests with each other.

²⁴ *River of liberality.*

²⁵ *Approved, esteemed.*

²⁶ A city and district in possession of the Turks, which joins Babylonia and Mesopotamia, situated on the western banks of the Tigris, and supposed to stand on part of the site of Nineveh.

²⁷ Among the orientals a blow with the slipper is one of the greatest affronts that can be offered, it being expressive of the utmost contempt.

²⁸ This is a true summary of Moosulmaun education and accomplishment.

²⁹ *Satan.*

³⁰ *The miraculous, or ill-fated.*

³¹ *The active.*

³² Among the Mahummedan devotees it is a common practice, by way of penance, to rub the face with ashes, or the earth of sacred spots; a custom probably borrowed from the early Christian ascetics. The Hindoos have the same custom.

³³ A sort of chaunt.

34 Sale's description of the Mahummedan Paradise will gratify those who may wish to know the reveries of the traditionists and commentators on the Koraun on this subject, and indeed upon every other point relative to the religion of the Moosulmanns. His translation of the Koraun is so literal as almost to serve the purpose of a lexicon in studying the original, and his extracts from the commentators most informing. The following is the description of the mansions of the blessed, or Paradise promised by Mahummed to true believers, according to the assurances of their orthodox doctors and theologians.

“They say it is situate above the seven heavens (or in the seventh heaven), and next under the throne of God; and to express the amenity of the place, tell us that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the wall of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called Tûba, or the tree of happiness. Concerning this tree they fable that it stands in the palace of Mahummed, though a branch of it will reach to the house of every true believer; that it will be loaden with pomegranates, grapes, dates, and other fruits of surprising liguess, and of tastes unknown to mortals. So that if a man desire to eat of any particular kind of fruit, it will immediately be presented him, or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and

that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in a hundred years.

“As plenty of water is one of the greatest additions to the pleasantness of any place, the Koraun oftenspeaks of the rivers of Paradise as a principal ornament thereof. Some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree Tûba; two of which rivers, named al Cawthar and the River of Life, we have already mentioned. And, lest these should not be sufficient, we are told this garden is also watered by a great number of lesser springs and fountains, whose pebbles are rubies and emeralds, their earth of camphire, their beds of musk, and their sides of saffron; the most remarkable among them being Salsabîl and Tasnîm.

“But all these glories will be eclipsed by the resplendent and ravishing girls of Paradise, called, from their large black eyes, Hûr al oyûn, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created, not of clay, as mortal women are, but of pure musk; being, as their prophet often affirms in his Korâun, free from all natural impurities, defects, and inconveniencies incident to the sex, of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

“The name which the Mahummedans usually give to this happy mansion, is al Jannat, or the garden; and sometimes they call it, with an addition, Jânnat al Ferdaws, the garden of Paradise; Jannat Aden, the garden of Eden (though they generally interpret the word Eden, not according to its acceptation in Hebrew; but according to its meaning in their own

tongue, wherein it signifies a settled or perpetual habitation); Jannat al Máwa, the garden of abode; Jannat al Naïm, the garden of pleasure, and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity (for they reckon no less than an hundred such in all), the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mahummed declared, that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of an hundred men.

“We have already described Mahummed’s pond, whereof the righteous are to drink before their admission into this delicious seat; besides which, some authors mention two fountains, springing from under a certain tree near the gate of Paradise, and say, that the blessed will also drink of one of them, to purge their bodies, and carry off all excrementitious dregs; and will wash themselves in the other. When they are arrived at the gate itself, each person will there be met and saluted by the beautiful youths appointed to serve and wait upon him, one of them running before, to carry the news of his arrival to the wives destined for him; and also by two angels, bearing the presents sent him by God, one of whom will invest him with a garment of Paradise, and the other will put a ring on each of his fingers, with inscriptions on them alluding to the happiness of his condition. By which of the eight gates (for so many they suppose Paradise to have) they are respectively to enter, is not worth inquiry; but it must be observed, that Mahummed has declared that no person’s good works will gain him admittance; and that even himself shall be saved, not by his merits, but merely by the mercy of God. It is, however, the constant doctrine of the Korâun, that the

felicity of each person will be proportioned to his deserts, and that there will be abodes of different degrees of happiness; the most eminent degree being reserved for the prophets, the second for the doctors and teachers of God's worship, the next for the martyrs, and the lower for the rest of the righteous, according to their several merits. There will be also some distinction made in respect to the time of their admission; Mahummed (to whom, if you will believe him, the gates will first be opened) having affirmed that the poor will enter Paradise five hundred years before the rich. Nor is this the only privilege which they will enjoy in the next life; since the same prophet has also declared, that when he took a view of Paradise, he saw the majority of its inhabitants to be the poor; and, when he looked down into hell, he saw the greater part of the wretches confined there to be women.

“For the first entertainment of the blessed on their admission, they fable, that the whole earth will then be as one loaf of bread, which God will reach to them with his hand, holding it like a cake; and that for meat they will have the ox Balâm, and the fish Nûn, the lobes of whose livers will suffice seventy thousand men, being, as some imagine, to be set before the principal guests, viz. those who, to that number, will be admitted into Paradise without examination, though others suppose that a definite number is here put for an indefinite, and that nothing more is meant thereby, than to express a great multitude of people.

“From this feast every one will be dismissed to the mansion designed for him, where (as has been said) he will enjoy such a share of felicity as will be proportioned to his merits, but vastly exceed comprehension or expectation; since the very meanest in Paradise (as he who, it is pretended, must know best, has declared) will have eighty thousand servants, seventy-two wives of the girls of Paradise, besides the wives he had in

this world, and a tent erected for him of pearls, jacinths, and emeralds, of a very large extent; and, according to another tradition, will be waited on by three hundred attendants while he eats, will be served in dishes of gold, whereof three hundred shall be set before him at once, containing each a different kind of food, the last morsel of which will be as grateful as the first; and will also be supplied with as many sorts of liquors in vessels of the same metal: and, to complete the entertainment, there will be no want of wine, which, though forbidden in this life, will yet be freely allowed to be drunk in the next, and without danger, since the wine of Paradise will not inebriate, as that we drink here. The flavour of this wine we may conceive to be delicious without a description, since the water of Tasnīm and the other fountains, which will be used to dilute it, is said to be wonderfully sweet and fragrant. If any object to these pleasures, as an impudent Jew did to Mahummed, that so much eating and drinking must necessarily require proper evacuations, we answer, as the prophet did, that the inhabitants of Paradise will not need to ease themselves, nor even to blow their nose; for that all superfluities will be discharged and carried off by perspiration, or a sweat as odoriferous as musk, after which their appetite shall return afresh.

“The magnificence of the garments and furniture, promised by the Korāun to the godly in the next life, is answerable to the delicacy of their diet. For they are to be clothed in the richest silks and brocades, chiefly of green, which will burst forth from the fruits of Paradise, and will be also supplied by the leaves of the tree Tûba; they will be adorned with bracelets of gold and silver, and crowns set with pearls of incomparable lustre; and will make use of silken carpets, litters of a prodigious size, couches, pillows, and other rich furniture embroidered with gold and precious stones.

: “That we may the more readily believe what has been men-

tioned of the extraordinary abilities of the inhabitants of Paradise to taste these pleasures in their height, it is said they will enjoy a perpetual youth; that, at whatever age they happen to die, they will be raised in their prime and vigour, that is, of about thirty years of age; which age they will never exceed (and the same they say of the damned); and that, when they enter Paradise, they will be of the same stature with Adam, who, as they fable, was no less than sixty cubits high. And to this age and stature their children, if they shall desire any, (for otherwise their wives will not conceive), shall immediately attain, according to that saying of their prophet, If any of the faithful in Paradise be desirous of issue, it shall be conceived, born, and grow up within the space of an hour. And in the same manner, if any one shall have a fancy to employ himself in agriculture (which rustic pleasure may suit the fancy of some), what he shall sow will spring up and come to maturity in a moment.

“Lest any of the senses should want their proper delight, we are told the ear will there be entertained, not only with the ravishing songs of the angel Israfil, who has the most melodious voice of all God’s creatures, and of the daughters of Paradise; but even the trees themselves will celebrate the divine praises with a harmony exceeding whatever mortals have heard; to which will be joined the sound of the bells hanging on the trees, which will be put in motion by the wind proceeding from the throne of God, so often as the blessed wish for music; nay, the very clashing of the golden-bodied trees, whose fruits are pearls and emeralds, will surpass human imagination; so that the pleasures of this sense will not be the least of the enjoyments of Paradise.

“The delights we have hitherto taken a view of, it is said, will be common to all the inhabitants of Paradise, even those

of the lowest order. What then, think we, must they enjoy who shall obtain a superior degree of honour and felicity? To these, they say, there are prepared, besides all this, Such things as eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive; an expression most certainly borrowed from scripture. That we may know wherein the felicity of those who shall attain the highest degree will consist, Mahummed is reported to have said, that the meanest of the inhabitants of Paradise will see his gardens, wives, servants, furniture, and other possessions, take up the space of a thousand years journey (for so far, and farther, will the blessed see in the next life); but that he will be in the highest honour with God, who shall behold his face morning and evening: and this favour al Ghazâli supposes to be that additional or superabundant recompense promised in the Koraun, which will give such exquisite delight, that in respect thereof all the other pleasures of Paradise will be forgotten and lightly esteemed; and not without reason, since, as the same author says, every other enjoyment is equally tasted by the very brute beast who is turned loose into luxuriant pasture. The reader will observe, by the way, that this is a full confutation of those who pretend the Mahummedans admit of no spiritual pleasure in the next life, but make the happiness of the blessed to consist wholly in corporeal enjoyments.

“Whence Mahummed took the greatest part of his Paradise, it is easy to shew. The Jews constantly described the future mansion of the just as a delicious garden, and make it also reach to the seventh heaven. They also say it has three gates, or, as others will have it, two, and four rivers (which last circumstance they copied, to be sure, from those of the garden of Eden) flowing with milk, wine, balsam, and honey. Their Behemoth and Leviathan, which they pretend will be slain for

the entertainment of the blessed, are so apparently the Balâm and Nân of Mahummed, that his followers themselves confess he is obliged to them for both. The Rabbins likewise mention seven different degrees of felicity, and say that the highest will be of those who perpetually contemplate the face of God. The Persian Magi had also an idea of the future happy estate of the good, very little different from that of Mahummed. Paradise they call Behisht and Mînu, which signifies crystal, where they believe the righteous shall enjoy all manner of delights, and particularly the company of the Hurâui Behisht, or black-eyed nymphs of Paradise, the care of whom they say is committed to the angel Zamiyâd; and hence Mahummed seems to have taken the first hint of his paradisiacal ladies.

“It is not improbable, however, but that he might have been obliged, in some respects, to the Christian accounts of the felicity of the good in the next life. As it is scarce possible to convey, especially to the apprehensions of the generality of mankind, an idea of spiritual pleasures, without introducing sensible objects, the scriptures have been obliged to represent the celestial enjoyments by corporeal images; and to describe the mansions of the blessed as a glorious and magnificent city, built of gold and precious stones, with twelve gates; through the streets of which there runs a river of water of life, and having on either side the tree of life, which bears twelve sorts of fruits, and leaves of a healing virtue. Our Saviour likewise speaks of the future state of the blessed as of a kingdom, where they shall eat and drink at his table. But then these descriptions have none of those puerile imaginations which reign throughout that of Mahummed, much less any the most distant intimation of sensual delights, which he was so fond of; on the contrary, we are expressly assured, that in the resurrection they will neither marry nor be given in marriage, but

will be as the angels of God in heaven. Mahummed, however, to enhance the value of Paradise with his Arabians, chose rather to imitate the indecency of the Magians than the modesty of the Christians in this particular; and, lest his beatified Moslems should complain that any thing was wanting, bestow on them wives, as well as the other comforts of life; judging, it is to be presumed, from his own inclinations, that, like Panurgus's ass, they would think all other enjoyments not worth their acceptance, if they were to be debarred from this.

“Had Mahummed, after all, intimated to his followers, that what he had told them of Paradise was to be taken, not literally, but in a metaphorical sense (as it is said the Magians do the description of Zoroastres), this might, perhaps, make some atonement; but the contrary is so evident from the whole tenor of the Koran, that although some Mahummedans, whose understandings are too refined to admit such gross conceptions, look on their prophet's descriptions as parabolical, and are willing to receive them in an allegorical or spiritual acceptance, yet the general and orthodox doctrine is, that the whole is to be strictly believed in the obvious and literal acceptance; to prove which, I need only urge the oath they exact from Christians (who they know abhor such fancies) when they would bind them in the most strong and sacred manner; for in such a case they make them swear that, if they falsify their engagement, they will affirm that there will be black-eyed girls in the next world, and corporeal pleasures.

“Before we quit this subject, it may not be improper to observe the falsehood of a vulgar imputation on the Mahummedans, who are by several writers reported to hold that women have no souls, or, if they have, that they will perish like those of brute beasts, and will not be rewarded in the next life.

But, whatever may be the opinion of some ignorant people among them, it is certain that Mahummed had too great a respect for the fair sex to teach such a doctrine; and there are several passages in the Koraun which affirm that women, in the next life, will not only be punished for their evil actions, but will also receive the rewards of their good deeds as well as the men; and that in this case God will make no distinction of sexes. It is true, the general notion is, that they will not be admitted into the same abode as the men are, because their places will be supplied by the paradisiacal females (though some allow that a man will there also have the company of those who were his wives in this world, or at least such of them as he shall desire); but that good women will go into a separate place of happiness, where they will enjoy all sorts of delights; but whether one of those delights will be the enjoyment of agreeable paramours created for them, to complete the æconomy of the Mahummedan system, is what I have nowhere found decided. One circumstance relating to these beatified females, conformable to what he had asserted of the men, he acquainted his followers with, in the answer he returned to an old woman; who desiring him to intercede with God, that she might be admitted into Paradise, he told her that no old woman would enter that place; which setting the poor woman a crying, he explained himself by saying, that God would then make her young again. *Sale's Preliminary Discourse*, p. 126 to p. 137.

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